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THE NEW-CHURCH REVIEW

A QUARTERLY JOURNAL OF THE CHRISTIAN THOUGHT AND LIFE SET FORTH FROM THE SCRIPTURES BY EMANUEL SWEDENBORG

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The New-Church Review

The NEW-CHURCH REVIEW first appeared in January, 1894, succeeding the monthly *New Jerusalem Magazine* (established in 1827). The quarterly form is adapted to more elaborate articles and fuller discussion of current literature and current events. In line with its predecessor, the REVIEW aims to serve as an organ of the best thought of the New Church at large. With this aim it is to be progressive and constructive as well as retrospective and critical.

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THE
NEW-CHURCH REVIEW

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THE PLACE OF THE INCARNATION IN COSMIC EVOLUTION.

BY THE REV. EVERETT K. BRAY.

WHILE it must be always true that "the proper study of mankind is man," it is also true that no study of man can take one far that does not also include the study of the Divine. Race life and race development and race destiny must always remain a mystery for those who do not have the true conception of the Divine; and this can come only as the Divine Himself reveals it to us, and for New-Churchmen the Divine in the Person of the Lord Jesus Christ.

His Second Coming has been an illumination of His First Coming, to show to us those "many things" concerning it, and concerning humanity, that we "could not bear" before. It comes to help us to get "our bearings," to see whither and whence, and how far.

Thus the Divine is revealed as Love and Wisdom: His inmost and essential being, the Love; and His form and manifestation, the Wisdom. This is imaged in the sun. So God is the Sun of heaven,—His essence or Divine Love its fire, and His form or Divine Wisdom its light. This Infinite, the God of Divine Love and Divine Wisdom, must be thought of, as He is in Himself, as infinitely far above all the heavens,—as the Infinite must be above the finite, and the Divine above the human. It is the same, of course,

whether we say, infinitely far *above,* or infinitely far *within.* This is illustrated by the familiar fact that if the elevated apex of a cone be depressed to the level of its base then that which was the base becomes the circumference, and the apex is the center. So whichever way we may use to express it, the meaning is the same.

So this is the way that Life comes to man. From the Lord, as He is in Himself, pure Divine Love and Divine Wisdom, above all the heavens, the Divine descends, through successive spheres of accommodation, into heaven, where, in its first state, it is the Divine Good; and from this again it descends still farther as the Divine Truth. Thus the Divine as it is in heaven is Divine Good and Truth. And it is this Divine, or this plane of the Divine, which makes heaven, and is its all-in-all. Moreover, the Divine thus appearing, presents itself always in the human form, even determining heaven itself to the human form. Thus heaven is called the Grand Man, because the Lord Who is the soul of heaven, is Himself very Man. And to all that He enters and passes through, He imparts His image, and thereby reveals and manifests Himself.

It amounts to this: that every time an angel would see the Divine Being, He becomes manifest through a certain definite focus, which always is a glorious Human form, a perfect Man, the Divine Human. In no other way, we are told in the Writings of the Church, can an angel see the Lord. If he looks to Him as the Sun of Heaven, even there he finds that the Sun is not itself the essential Divine; but that it is rather the immediate emanating glory of the Infinite, Who is Himself the Divine Human God within the Sun. Thus we are told, by one who lived in heaven: "The idea to be held of the Divine Itself, is the idea as of a Man whose Divine Love appears as a Sun" (Arcana Cœlestia, n. 8864). Yet, we are further instructed, "The Divine Itself, which is the Lord, cannot be seen nor even perceived in heaven, thus not received in faith and love; but only the Divine Human." And if this be the case in heaven, how much more should it be expected that we on earth should find it difficult

to comprehend the Divine as He is in Himself. Yet in heaven the Lord is actually seen, we are told; and so seen, appears as He is described when on the Mount of Transfiguration. It is thus that, long after the Resurrection, He appeared to John in vision on the isle of Patmos; and it is thus that we should think of Him when we pray. For when we so think and pray, we have before the mind's eye, everything of the Divine Being that it is ever possible, in this world or in the next, for our finite minds to perceive. We can pray to nothing higher, because for our perception there is nothing higher; and because the Infinite is wholly within and piercing through the glorified Human that we see before us. So the Lord said: "He that seeth Me seeth Him that sent Me." "The Father that dwelleth within Me, He doeth the works." "I and My Father are One." "All power is given unto Me in heaven and on earth." "Come unto Me, and I will give you rest." "I am the First and the Last, Who is, and Who was, and Who is to come, the Almighty." So shall we think of God, as Jesus Christ our Lord, the complete embodiment of perfect Love, the revelation of absolute Wisdom, the One all-perfect Man from Whom alone all that is human comes, this infinite, Divine Man, with beckoning arms outstretched to save. So shall we behold Him when we pray, His face shining as the Sun, and His raiment white as light.

Thus do the angels think of Him, we are told; and so do they actually see Him. He can appear in no other form, for no other form can completely body forth and present to human view the fulness of all the qualities of Infinite Love and Wisdom. And this conclusion further follows from the added fact, that "the Lord's Divine Human fills the universal heaven and forms it; and the thoughts of the angels flow according to the form of heaven" (Apocalypse Explained, n. 27). Thus, whatever be the Divine, the Infinite, Esse in Itself, the Supreme Divine Love, above all the heavens, *in* the heavens it is the form of Man, the Divine Human, and is so perceived and seen.

Now let us turn our thoughts to the work that was

wrought by the Incarnation. To begin with, we cannot think of it as affecting any change in the Divine as He is in Himself; but rather as a further projection outward, or descent earthward, of this Divine proceeding. This cannot be understood apart from the processes of the race-development on this earth; and in fact the development of the universal human-race on all earths. And this is the way we understand it: We see the race beginning in an infant state of small potentiality, that is, of little capacity; but in such beginning having an actual equal to its potential; that is, its capacity, such as it then was, was filled with corresponding life. But as the race advanced, as a child advances in age and growth, it was its potential or capacity that grew; while its actual, or life-response, stood still. As the ages succeeded one another, the divergence between potential and actual increased. This went on until the breaking-point was reached, so that if it had been allowed to go any farther, the possibility of ever bringing these lines together again by filling capacity with parallel and commensurate life, would have forever passed, and the human race on this earth, and in fact on all earths, would have perished. But a remarkable condition obtained at this unique point. Humanity was, at this point, *just full-grown.* That is, at this point, when moral and spiritual life had reached the lowest level that could still contain the spark of life, physical, mental, and spiritual *capacity* had reached the highest possible development. The Divine "image," or receiving form, in man was completed; while the Divine "likeness," or actual life that should fill that "image" was all but extinct. A decided change had to take place just at this point, in order to preserve order and life on earth; and, in fact, because of the inter-relation of all worlds, this change was vital to the continued life of every human soul then existing or ever to exist, in the entire universe, the spiritual realm included, for "without Him *no mortal* could have been saved." In short, it was not to be a local, but a universal event, a change in the cosmic whole of all created existence. Onward from this point, human development would be no longer a devel-

opment of potentiality, for that was completed; but it would be wholly in the advancement of the actual. Step by step, more life would be received into the perfected form; and thus forever must human endeavor henceforth be directed to the filling of the capacity of heavenly form with the actual of heavenly living.

But how could so supreme a change be effected? How could the downward trend of men be stopped, and turned surely and forever upward, bending back to God from whence he was created? This is the answer that is given in the light of the Second Coming: The Divine Human before the Incarnation

> was the Divine of the Lord in the heavens and passing through them; but when heaven became weak from the fact that the men from whom heaven is became more and more external . . . it pleased Him to put on the Divine Human and glorify it or make it Divine, that thus He might save those who acknowledge and worship His Divine in His Human (Apocalypse Explained, n. 148[3]).

This "weakening" of heaven, through the paucity of actual heavenly life in those who were able to be received at all into heaven in those last ages of man's decline, weakened the effectiveness of the Divine influx into men on earth, because heaven is the medium through which it operated. For that reason the appeal through the Prophets fell, from age to age, on ears decreasingly responsive to the Divine call. Since heaven could in no way be strengthened until the characters of those coming into it should be deepened, and these could not be deepened until heaven was strengthened, some other medium must be provided at that time to effect this change in the source of heaven's supply. The Divine Itself must in some way come nearer to falling man; He must come into contact with man on man's own plane, and in such way that He would have the power over him that He could no longer have through the heavens. This medium must become fixed, so that it could be a permanent help and an adequate means whereby man could be lifted back to God. And this medium is often prophetically spoken

of in the Old Testament Scriptures, as "the Arm of the Lord," the "stretched out Arm," and the "Arm which brings salvation." This "Arm," we are taught, was made actual and perpetual in the Incarnation. By means of that God dwells again with man, and man begins again to become His "likeness." Before, it had been as a child, but this time it is as a *man*.

Only a suggestion can be made here, as to how this was accomplished. We saw at the outset that the Divine as it is in the heavens is Divine Good and Divine Truth, the Divine Truth being below. Before the Incarnation, the Divine Good seems to have reached only so far as the highest heavens, the celestial, while the lower heavens received only the Divine Truth; and this Truth penetrated through even to the earth as it came forth in the Divine Word spoken through the Prophets. Yet, inasmuch as the race-life on earth was advancing only as to capacity, and not as to life, it can be readily seen that on earth the Divine Good had no fixed existence. To be sure, it affected both the lower heavens and the earth mediately, through the proceeding Divine Truth, but never immediately from itself. It was this work of making the Divine Good—in and united with the Divine Truth—actual and fixed in the lower heavens and on earth, that the Incarnation was called upon to effect. In accord with this is His declaration: "I am come that they might have life, . . . more abundantly." It was this that from the beginning had been anticipated by the angels as the greatest of all events, affecting all the heavens and their earths, the merest thought of which filled them with inexpressible joy. It was this that was the central, inner theme of all prophecy, the inward promise of every Scripture, the deeper light of Revelation, and the inspiration of every religious hope from most ancient times; it is this that fills with perennially unfolding truth the Scripture statement, that "the testimony of Jesus is the spirit of Prophecy"; and because of this He said when He came: "Search the Scriptures. . . . They are they which testify of Me." And so He fulfilled within Himself, "every jot and tittle" of the Law and

Prophets. So He brought to earth the perfect vision of that Love in God which before had been unseen, unfelt; and gave to man the power to triumph over self and rise in strength and peace, to Him, our Lord Immanuel.

If we are correct in our understanding of these teachings, then, as has been already said, before the Incarnation the Divine Good proceeded no farther earthward than to the celestial heaven, while the Divine Truth was all that filled the lower heavens and in and through them reached the minds of men on earth. This would be in harmony with the view that the race before the Incarnation developed only as to capacity or form; for truth is the form, while good is the life which fills it. And since it is a law of life that nothing shall exist in a place or state where it cannot be used, it would not be according to order for the Divine Good to come to the lower heavens and earth until there were human forms there willing to receive and use it. The same is true today in the human mind or soul; for the Divine Good, or the sense and appreciation and appropriation in life of the Lord's love, can only come down so far into man, as man through his will suffers it to come; yet the Divine Truth may come to man without his willing it, and even against his will. But of course it cannot affect his living until it does so through his willing it; and truth when willed is united to good, and when carried into act becomes good.

Now, inasmuch as that point had been reached at which the Divine Good must come to the lower heavens and men on earth in order that man's potential might begin to be made actual, and since it must thereafter perpetually remain so extended to those lower spheres in order to perpetuate man's ability to fill his form of finited truth with corresponding good, and thus actualize his potentiality, this could only be accomplished through ultimation on the outmost human plane, thus, as it were, in the outmost bounds of the spiritual expanse. Heretofore it had been as if the Divine Truth flowing down through the heavens had been dissipated by not being determined to a definite substantial form which could contain it and so serve as a reacting base to bend it

back toward the Divine Good whence it flowed. This is the case always with all truth; it is dissipated in its proceeding activity until it is received into a form that holds it, gathers it up, and turning it into the use for which it calls, acts as its reacting base to turn it into good. This is illustrated in our common expression regarding a truth that is not terminated, held, and expressed in the life,—that it "goes in one ear and out the other." This unresponding attitude had to be changed; the time had come that, going in the ear of humanity, it must begin to affect the heart and change the life. Humanity in its state of weak responsiveness, could not serve as such a reacting form, to gather up and hold the descending Truth and turn it back again to Good, by living it in fulness through the life. No human being could do it; and yet it simply had to be done, and done at this exact point in the progression of all worlds. It must therefore be done by the Divine Itself. And yet it could only be done, even by the Divine, in the ultimate plane of reality, which is the plane of humanity. This is the plane where the bending back must always take place; the reason for which is, that even the highest life, even that of the Divine Himself, cannot become fixed, and thereby be returned to its source, until it reached the outmost bounds of order. And this is why this work of bringing down the Divine Good of the highest heaven and uniting it with, and making it permanent in, the descending Divine Truth, had to be effected in ultimates on the earth and in a physical human form. And the reason that this was the particular earth chosen out of the hundreds of thousands in the created universe, is, we are told by Swedenborg, the sufficient but not very flattering reason, that the inhabitants of this earth are the most external of all. Hence also it had to be effected through the most external of all the races of this earth—the Jews. And so the Incarnation took place here for all worlds, and all the heavens, in order that it might be effected at the outer boundary or circumference of the universal order.

Since it was the Divine Himself Who had to accomplish this union of Good with Truth, and since He had to bring it

down even to the realm of flesh and blood which is the necessary basis for the beginning of all things human, He did so by means of the Divine Truth focused, as it were, and germinating from Itself immediately,—thus without paternal instrumentality implanting a living human form within the womb of the Virgin Mary.

This office of the Truth is not so strange as at first thought it may seem; for every truth is a seed, which, when planted and cared for in proper soil, grows into a tree of plans; which plans, if cultivated and nourished, bring forth the fruit of their proper use, which use was in potency within the seed of truth. So here in the Incarnation, the Divine Good was, in potency, present within the Divine Truth from which the human form in this was begotten. This point is of great importance; for this Good in potency, was, during the period of its presence in the Truth within this human form, to be brought down and forth into actuality and permanency. It had been in potency in the race from the beginning, but it was left for Him to make it actual. Jesus said He was "the Way, the Truth, and the Life," because, as the special achieving form, He was the Medium by which this making actual and present in the lower heavens and with man of the Divine Good, was being achieved; thus He was "The Way." Being, as to His essential form and program, the Divine Truth, He was in very deed, "The Truth." And, living out the inmost Truth in life by carrying it into act, and thus bringing down and fixing in actuality and permanency within the Truth the Divine Good, He became, to the very outermost, "The Life."

But this could not have been, had He not been Divine instead of human. That is to say, the Divine cannot become finited and still remain Divine; thus the Divine Good and the Divine Truth could not have been made one on a plane that was not itself Divine. But being, as He was, only exteriorly human—finite-human,—it was possible for the Divine Truth to have within Him an ultimating base that was still itself Divine and Infinite; and through the perfect response of the corresponding, supporting, and coöperating

finite human that clothed it in the world, through this perfected adjustment and expression of the same on the outer boundary of finite life,—through this, the Divine Good was gradually brought down by successive steps, until it filled and actuated the Divine Truth in the ultimates of the realm of the purely Divine, and thus came finally to fill and abide within the lowest heavens, whereby the Divine Good should henceforward be as near to man as the Divine Truth had been from the beginning. And because of this, it would now be as fully within the reach of man to know the bounty of God's Love, thus to receive the Divine Good, as before it had been to contemplate His Wisdom, thus to receive His Truth.

As throwing some light on the actual process, note the following statement:

> Before the Incarnation, Jehovah manifested Himself . . . in the Divine Human, and the Divine Human was the Divine Itself in heaven . . . which is called the Grand Man. . . . This Divine in heaven . . . is as a Divine Man. [And] it is this Man that the Lord took upon Him and made Divine in Himself, and united to the Divine Itself as He had been united from eternity; for from eternity there had been oneness. . . . The human race could not otherwise be saved . . . therefore the Divine Itself willed to unite to Itself the Divine Human actually, by means of the human assumed in the world; the latter and the former is the Lord (Arcana Cœlestia, n. 5663).

We see from this, that the soul, which is the innermost, in the Lord Jesus Christ was this Divine Human from eternity, which is the Divine as manifesting Itself in heaven. And to make this concrete and permanent, a human in time like the human of men, was "superinduced upon it." It is this Divine Human from eternity to which Jesus refers when He speaks of the "glory" which He had with the Father "before the world was"; and when He declares: "Before Abraham was, I AM." And of this "superinduced" human which was finite, we read:

> The Lord successively put off the human taken from the mother, and put on a Human taken from the Divine in Himself, which is

the Divine Human, which is called the "Son of God" (Doctrine of the Lord, n. 35).

The process is thus faintly suggested by this comparison:

The Lord made His Human Divine as He makes man spiritual: He first implants in him truths from the Word, and afterwards unites them to good (*Ibid.*, n. 193).

Now let us consider the practical bearing of all this in the human realm, i. e., in heaven, on earth, and in the hells. Owing to the weakened state of heaven through man's long decline, the hells had enlarged, and crowded even into the realms of the lower heavens, which were correspondingly vacated by the receding angels. This may be illustrated in the individual mind or soul: The soul, potentially, is a miniature heaven. In its highest realm the Divine is always present, giving and ordering life. But below this, towards the exteriors, the Divine is able to descend, as such, only so far as these lower realms are successively put into order. For in so far as disorder and perversions are allowed to accumulate and pile themselves together, they occupy realms successively higher, until they have literally exalted the hells into the places of heaven; for the hells in the soul are falses and evils. These are dispersed and subjugated or reduced to order to the extent that the descending Divine Truth can be accompanied by the Divine Good, which, however, can be done only so far as the Truth is willingly accepted and applied to life. It was in the Person of the Lord Jesus Christ that this work was once and for all accomplished, throughout the universal heavens and the hells. In the assumed human from the race, through Mary, Jehovah took upon Himself an instrument which was a perfect summary of all the possibilities of universal humanity; thus in it was the entrance to every avenue leading to every possible hell and heaven. Because of this, and because of this alone, He was able to come into immediate contact with every minutest plane of human life and need and opportunity. And through this direct contact, and only through this, He was able to

defeat and subjugate, within Himself, all the hells of all the universal human race, and put them in their proper place; while at the same time He opened all the avenues to all the heavens for all the race, and made the crooked paths from the earths to heaven forever straight and clear and full of light. It was because of this focusing of all the powers of all the hells within His person that His temptations were so infinitely great and grievous. But see what was accomplished thereby: Every evil was met successively, and overcome; and its hell reduced to order. As this was done, that particular avenue in the finite human taken from the race was closed, while in its place was opened a corresponding avenue to the Divine "I AM" within Him. This process went on throughout His life within that instrument, until at the last everything finite from the mother had been removed or "put off," and in its place the Divine from within "put on"; so that after the Resurrection He was no longer finite, but He was the very Divine Itself,—the Divine Good made one with, and in, the Divine Truth. This is stated in these clear words:

The Lord completely cast out all the evil which was hereditary with Him from the mother, and made Himself Divine even to the vessels, that is, as to the truths [for truths are always the receptacles] (Arcana Cœlestia, n. 3318).

For the Lord's glorification proceeded from truth to the good of truth, and finally to good (*Ibid.*, n. 4538[2]).

And lest we have some materialism in our conception of the risen and glorified Lord and Savior, let us attend to these pointed statements:

The Lord's Human after it was glorified or made Divine, cannot be conceived of as (merely) human; but as Divine Love in a human form (Arcana Cœlestia, n. 4692).

The Lord's body itself when glorified, that is, made Divine, is nqthing but Divine Love (*Ibid.*, n. 6135).

While the Lord lived in the world He was the Truth of Good from His Divine Human; but when He glorified Himself, He mounted above it, and became Divine Good Itself, . . . even as to the Human (*Ibid.*, n. 5307).

From these statements, how plain is the teaching, that nothing was taken up to heaven, and above heaven to the essential Divine, save that which came down from thence; and this even according to our Lord's own words: "No man hath ascended up to heaven, but He that came down from heaven, even the Son of Man who is in heaven" (John iii, 13). In other words, in Him and through Him, the Divine circuit was made complete. The "going forth," or proceeding Divine Truth, was gathered together in the ultimates of order; determined in Him, to Its complete and essential use; and in Him lived in Its fulness, being, thereby, turned back towards Its Supreme Source in the *Esse* of Divine Love above all the heavens; and through Divine Good and the Divine Wisdom, carried wholly back to Its holy and perfect First Beginning. And with this Divine circuit once fully completed, It can never again be broken. The outmosts of order, the Divine then gathered to His bosom; and forever forward from that time, they shall perpetually flow into His bosom of perfect Love. For the Divine Truth no longer works alone on the lower planes of spiritual reality; in and with it forever flows the healing, living stream of the achieving Good. Thus, we are told, "The Lord's Divine Natural, which in Itself is the Divine Human that He begot in the world, supports His Divine from eternity as the body does the soul" (Apocalypse Revealed, n. 468). And this we understand to mean the completion of the perfect circuit,—the going forth and the returning of the Holy Life of God, the reaching out to save, and the bringing back, with salvation well achieved.

This outermost point in man and in the heavens, where the return commences, we understand to be the plane which since the Incarnation is filled and supported by this "Divine Natural" which "supports the Divine from eternity as the body does the soul." For this Incarnation brought down to this very outmost human plane the Divine Good, and fixed it there, one with the Divine Truth. So there is no consciousness in the Lord Jesus Christ since the Resurrection and Ascension, save the consciousness of Jehovah God. In

every sense, He and the Father are One. All that was not Jehovah in Him was put off while in the world; so that all that remained at the time of the Ascension was what was seen by John in Patmos, the glorious God, the One Almighty, "His eyes as a flame of fire," and "His countenance as the sun shining in his strength"; the wonderful, all encompassing Reality, at once the *Esse* and the Form of Life, the "Divine Love in a Human form."

Such is the place and service of the Incarnation; such is the infinite mercy that accommodates to man, the bounty of Its Love; such is the life that we now may know and love and take unto ourselves; such is the strength that men may realize today, which without the wondrous Incarnation never could have been on this earth or any other. For "without Him"—without this bringing of the Divine Good down to the outmosts of human order, down even as far as the Divine Truth had come in the process of the race—man's potential in growing to its full maturity; and without this superhuman turning at this point of the course of life, and making it possible that the progress of the future should be in pursuit of the actual as in the past it had been in pursuit of the potential,—"without Him no mortal could have been saved."

The light that this throws upon the universal race-man's development should tend to make us patient. For all the way from Adam to Christ we have development devoted to the *potential,* to the growth and maturing of *capacity.* In that Golden-Age-time of the race's infancy, potentiality and actuality were equal; the race-man, "Adam," then lived up to the full measure of his capacity; but his capacity was then the capacity of infancy. But in the Lord Jesus Christ this race-man's fullest possible capacity, the potentiality of manhood fully and completely grown, was lived up to in all its fulness, so that in Him humanity's highest possibilities were filled and fulfilled with realizing life—life made actual.

And as from Adam on, the race's growth was confined to capacity, so from the Incarnation on it is confined to the filling of that capacity with corresponding life. The Divine Good which had descended no farther than the celestial

heaven in the Eden Age, and by means of which it was possible for that infant potentiality to be matched with equal infant actuality, was now, in the Incarnation, brought on down not only to the spiritual heaven, but also even to and through the natural heaven, and therefore to that corresponding outmost degree in humanity. Thus, measured by the long ages from that most remote Golden Age down to the time of Christ—the period of the growth of potentiality— measured by this, we have only but started on the upward ages of growth in the realization of full manhood. Our progress must be slow, only that it may be sure. And yet how fast, considering the surpassing weight of it, it has really proved to be! For what gain there is is permanent gain,—gain not in human ability, but gain in human living!

Doubtless all the progress in material achievement, through mastery of the kingdom of Nature, that has been achieved since the Incarnation, has been made possible solely because the Divine Good, since that time, has been present even in the very outermost of the human universe, in the "natural" even as in the spiritual and celestial. For the Divine Truth makes deed possible; but the Divine Good achieves. The Divine Truth proceeds from God; the Divine Good returns to God. The Divine Truth gives "the image"; the Divine Good makes "the likeness." Life's full-swung cycle could not be completed until the Divine Good, by which is all return, had come down and out to the farthest point where return could commence.

Now because of this supreme achievement of the Incarnation the universe has been different since that great pivotal event. The Lord has been present in the very outmosts of all, ever since; and there can be no future Incarnation because the Divine Good once brought down to the outmosts must always remain so extended, because in that very outmost the Lord Jesus Christ there united the Divine Good to the Divine Truth and made them one. Hence the Lord is always forever present here in this outmost, according to His declaration: "Lo, I am with you always . . ." He did not go away. He will never go away. Hence He will never

come again in anything of the same sense in which He "bowed the heavens and came down" the first time,—the "Word made flesh." His Second Coming, therefore, was not a "coming," in the strict sense, but an illumination to show us the significance of the First Coming. And this is the point of His warning which holds for all time: "If any man shall say unto you, Lo, here is Christ, or, There, believe it not." But He is, we see in this age of His Second Coming, "Jesus Christ, the same yesterday, today, and forever," "Who is, and Who was, and Who is to come, the Almighty"; our Redeemer and Counselor and Friend; our Savior-God, Immanuel, with us always, going along beside us all the way; the "visible God in Whom is the invisible God."

EVERETT K. BRAY.

THOUGHTS ON RECONSTRUCTION.*

By John P. Sutherland, M. D.

THE past year has been epoch making in the history of the Boston University School of Medicine, in fact, the most significant since its foundation; for the forty-sixth year upon which we are now entering, marks a period of definite change in the aims and policy of the School; a change the object of which is to broaden and strengthen its field of usefulness to humanity. After prolonged deliberation the Faculty decided to remove the sectarian designation of the School, and to introduce into its curriculum courses in physiological or what is known as "Old School" materia medica and therapeutics. This change of policy has been set forth in our "Annual Announcement" as follows:

The policy of Boston University is to render the greatest possible service to all who seek an education within its portals, by making that education broad as well as thorough. In accord with that policy, its Medical School from its inception has included within its curriculum all the recognized essentials in the science and art of medicine. On the basis of comprehensiveness and thoroughness, the School has earned a classification among medical educational institutions of the first order.

The spirit of the times is to do away with sectarianism in things scientific on the ground that sectarianism and science are "incompatibles"—that creeds and beliefs are only useful as theories or working hypotheses that may lead to the establishment of true knowledge. In science the familiar aphorism should hold, *"In certis unitas: in dubiis libertas: in omnibus caritas."* In accord with this spirit, therefore, and in harmony with the true scientific spirit, the School in 1918 announces that its curriculum has been

*From an Address delivered by Dean Sutherland at the opening of the Forty-Sixth Session of the Boston University School of Medicine, Oct. 3, 1918.

made as broad and inclusive as is consistent with the medical science of the day, and that hereafter it is non-sectarian in scope and character.

. . . . . .

Re-organization, however, is not confined to our School: it is the most vital thing confronting humanity today. The world is being re-organized, reconstructed, regenerated. It is being tried out in the furnace of relentless war and suffering. It is being purified as by fire. Individual schools and individual lives are of slight significance in comparison with the welfare of mankind; but each school and each individual is a unit in the great mass, and by just so much the welfare of the unit affects the welfare of the mass.

A few moments might profitably be spent in considering this subject of reconstruction, and attempting to draw some lesson from it that may be of use to us during our year's work together. It is unnecessary to refer in detail to the great conflict being waged by practically all the nations of the earth. Everyone acknowledges the stupendous and unprecedented upheaval. Everyone knows that it will come to an end, and we may all be sure that in the end, righteousness and justice will prevail.

It was pointed out by Senator John W. Weeks on Sept. 27th, in moving his resolution to create a joint congressional committee on reconstruction, that

> While the end of this great conflict may not be in sight, we hope it is, and we know what the end will be. When it does come, it will not give us any time for preparation; indeed in one day the whole world-scene will change. Unless we take advantage of the present to provide for the future, we shall be caught in exactly the same condition as regards peace as we were when we declared war —unprepared.

Thoughtful people, however, in this country and in other parts of the world have been preparing for peace and discussing many of the problems connected with reconstruction. It is being widely acknowledged that the present civilization is tottering and falling to pieces; that it is about to join its predecessors and become like them, relics of a past,—monu-

ments of man's ingenuity, intelligence, waywardness, selfishness and folly. When the end of the struggle comes, things simply cannot be as they were before; the idea that they can be, is almost inconceivable. In the construction of the new civilization some pieces from the old will be retained and many will be discarded.

What a considerable portion of mankind is thinking of in this connection is outlined in an interesting brochure entitled "Towards a New World. Being the Reconstruction Programme of the British Labor Party: together with an Introductory Article by Mr. Arthur Henderson, the Leader of the Party." Here and there in the brochure may be found expression of bitter feeling against those who possess much of this world's goods, and an unfraternal attitude in the way of criticism that is suggestive of envy. By just so much is the little book lacking in convincing power. Briefly put, the programme which is to make a new world contains provision for:

I Occupation and employment of the eight million who are in service with the colors or in munition works and other war trades,—the slogan to be "Employment for All";

II Rehousing of the population to the extent, possibly, of a million new cottages;

III Increasing the number of schools, colleges, technical colleges, etc.;

IV Increasing the number of teachers, and of clerical and administrative staffs;

V Building of new roads;

VI Construction of railways;

VII Unification and re-organization of railway and canal systems;

VIII Afforestation;

IX Reclamation of land;

X Development of ports and harbors;

XI Opening up of land for small holdings;

XII If necessary to prevent overstocking of the labor market, to
(*a*) lengthen the school-leaving age to 16,
(*b*) to increase the number of scholarships and bursaries for secondary and higher education, and
(*c*) to shorten substantially the hours of labor of all young persons to permit them to attend technical and other classes;—and finally, wherever practicable,

XIII To reduce the hours of adult labor to not more than forty-eight hours per week, without reduction of the standard rates of wages.

The Labor Party advocates the full and genuine adoption of the principle of democracy, and insists on the complete removal of all war-time restrictions on freedom of speech, freedom of publication, freedom of travel, and freedom of choice of place of residence and kind of employment, the day after peace is declared.

The party stands for complete adult suffrage, for absolutely equal rights for both sexes, for the complete abolition of the House of Lords, for the progressive elimination of the private capitalist from the control of industry, and for a "genuinely scientific re-organization" (a popular phrase) of the Nation's industry on the basis of common ownership, and equitable sharing among all who participate in any capacity, and only among those.

The party stands for the common or public ownership of the Nation's lands, railways, mines and electrical power, canals, harbors, roads, posts and telegraphs, the great lines of steamers, etc. The importation of wheat, wool, metals and other commodities, and the control of woolen, leather, clothing, milling, baking, butchering and other industries are all to be Governmental.

Taxation and national finance are also included in the programme on the general ground of "the surplus for the common good." A few other matters are dealt with in

the programme, and a short final section pays a tribute to science (political and social science especially), and concludes with the aphorism, "If the law is the mother of freedom, science, to the Labor party, must be the parent of law."

Here we have a clear-cut statement of the plans and aspirations of one of the most powerful parties in Great Britain. The object seems definite and the plan coherent. What is actually being done in other parts of the world, in our own country for instance? There may be no party here that is planning for the future, but the Government already has done and is doing things many of which doubtless will become permanent institutions. In a country governed "by the people, for the people," very little is heard today of state-rights doctrine: everything is for the central government which has so recently assumed the control of many essential industries,—the manufacture of ordnance, ammunition, woolen material, clothing, the mining and distribution of coal, the control of the railroads, the postal service, the telegraph, the building of ships, the housing of workmen on a large scale, the fixation of prices of various commodities, the control of food supplies, the improvement of ports and harbors, the owning and building of a very extensive canal system, and finally the taking over of the advanced technical and professional educational institutions. More than this. Take the words of President Wilson uttered in New York at the opening of the Fourth Liberty Loan Campaign, Friday, September 27th:

> The common will of mankind has been substituted for the particular purposes of individual states. Individual statesmen may have started the conflict, but neither they nor their opponents can stop it as they please. It has become a people's war, and therefore as one of the terms of peace, all international agreements and treaties of every kind must be made known in their entirety to the rest of the world.

Verily, Bellamy's "Looking Backward" and Jules Vernes' "Twenty Thousand Leagues under the Sea," looked at a

generation ago as wild, fantastic dreams, are likely to come true in this, our day and generation.

The one point, however, in all this planning and reconstruction, to which I would draw your attention is the worldly and material and temporal character of the reforms. The moral, the spiritual, the eternal, the truly essential things do not seem to be considered. This reconstruction, then, may be like building a house upon the sand, the fate of which is sealed from the beginning. Unless the new civilization talks less about capital and classes, and labor rights, and secures a foundation upon the rock of justice and charity to all, it will not have the desired stability and permanency. Many of the plans for the future state of the world remind one of the saying, "There are thousands hacking at the branches, to one striking at the roots." It is the effect and not the cause that is aimed at and treated. This is true of many changes and re-organizations in things great and small; a few branches are lopped off here and there, but the tree remains essentially the same.

The last paragraph in the British Labor Party's programme speaks impressively of Science; but if we were to ask the Labor Party or in fact the average individual, what, and how much, one really *knows,* we should in all probability arrive at the conclusion that humanity, even in this somewhat boastful twentieth century, knows comparatively few things, especially in regard to the essential things of life. We need not adopt as the definition of essential or important things, the phrase whose origin I am not sure of, which reads, "That only is important, which is eternal." It would be a good idea, nevertheless, if mankind were to adopt some such high standard as this definition of "essential."

If we take a broad outlook upon humanity, what do we find in regard to the possession of knowledge? As was pointed out by Prof. J. B. Baillie of Aberdeen University,* the possession of science,—by which is meant chiefly the so-called "natural sciences,"—is confined to a small portion of

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the earth's inhabitants. The teeming millions living in Africa, in Asia, and even the majority of the inhabitants of the more favored "civilized" areas of the earth, know comparatively little. If we look at our own profession, we find the amount of knowledge limited to the things revealed to the senses. We know a great deal of anatomy, histology, embryology, bacteriology, etc., just as the ordinarily educated person knows much of geology, astronomy, botany, etc.; but in the medical profession, the family physician many times has to stand by and watch his patients steadily slip down the path that leads to what is called death, without being in any way able to stem the fatal tide.

Along the lines of chemistry, physics, mechanics, etc., humanity knows increasingly more and more, and it is along these lines especially, that humanity has shown its cleverness and ingenuity; and this knowledge and cleverness and ingenuity have not by any means been used wholly for the welfare and prosperity and happiness and usefulness of mankind. What is needed by mankind, in medicine and in general life, evidently is not the old paths which have led to the present condition of the world and civilization, but new ones which will lead to fields of greater knowledge, usefulness and happiness.

In this connection it is suggestive to read in a recent advertisement of the "Federated Jewish Charities" in regard to new schools, kindergartens, training schools, etc., that there are thirty-eight hundred children in regular attendance in these schools,—being taught to "deal justly, to love mercy, and to walk humbly with God." "These boys and girls will grow up good men and women, and loyal American citizens."

Let us for a moment look at this subject of reconstruction, and of the profound ignorance of humanity as a whole, from possibly a novel standpoint. Let us assume that the phrases "non-adult races," "undeveloped races," "the childhood of the race," and those of a similar character, mean something; that they signify what all thinking people must acknowledge is true; namely, that our race itself is simply

in process of development, and has not yet progressed very far along the road. Can there be any justification for the idea that Man has reached his full development, that he has plumbed the depths of knowledge and scaled the heights of wisdom? An ordinary survey of the peoples of the earth, the fruits of their lives,—for "by their fruit shall ye know them,"—an analysis of the present-day civilization and its fruits will justify one in maintaining the contrary idea.

It may be helpful to assume, for argument's sake if no more, that the life of mankind is typified in the life of the individual: at all events a certain parallel can be drawn. The individual human being comes into this world an absolutely helpless, ignorant entity. He is innocent of evil thoughts or actions, but it is the innocence of ignorance. He may be sweet and attractive, but it is the sweetness of helplessness. He is not conscious of anything, his actions being reflex. Gradually his sense-organs begin to function: he sees, he hears, he feels things; but it takes some time for him to realize that the moon is not within his reach. After a while he begins, as a result of his experiences, to have simple ideas, and soon awkwardly expresses his emotions and ideas by gestures and noises which eventuate in speech. His language depends wholly upon his environment. As he grows in stature, his mental ability expands, and he becomes more or less receptive of teaching, through parents or others. And so he passes through infancy and childhood, the recipient of knowledge imparted to him by family or teachers. During his childhood and youth, he may be wayward, unruly, wilful, brutal; he may prefer fishing or playing to school. At all events he is very apt to prefer his own way to that of his father or teachers. Later, he acquires some power of reasoning; and now his development is more and more rapid, until early adult age is reached, when he not infrequently becomes self-satisfied, thinks his knowledge is very creditable to himself and that he has rather distanced his parents in wisdom. There is no need of following through the immortal bard's "seven ages." Enough has been

said perhaps for our parallel column, and enough to bring us up to the present age of mankind.

There is no available testimony to show that mankind's history is very different from the development of the individual. Our earliest progenitors certainly did not possess profound wisdom. They were innocent, but with the innocence of ignorance. Very slowly, as a result of laborious effort, some knowledge of material things was acquired. The powers of observation and imitation led on to the formation of crude ideas. The desires, the emotions, the wilfulness seen in the individual naturally showed itself in the race-mass. Language slowly evolved through signs, gestures and grunts, to the spoken and finally the written word. In the course of time, knowledge of physical things accumulated, and was handed down from generation to generation; and as time passed the race or portions of mankind woke to the power of reasoning. As the result of an acquired momentum, the more favored nations pressed on rapidly, until in our own day the earth and the surrounding universe has been quite thoroughly explored, and man feels that he is the "lord of creation," and that his knowledge is due to himself; and it is this self-sufficiency that has led him into trouble. His self-acquired knowledge is of physical, or material or temporal things, not of the truly important, essential, spiritual or eternal things.

The more advanced of humanity's legions know that the body in which man lives is not the individual himself. That is being learned now, and through the experiences of this greatest of wars, by larger and increasingly larger numbers of people.

In one point of development, mankind has missed a vital thing. The child has had his father to depend on for guidance; and his teachers have been to him his fount of wisdom. Mankind, on the other hand, has depended upon itself. It has preferred to have its own way—and with direful results. Mankind has not been without guidance and proffered instruction; but to these he has for ages turned a deaf ear.

For instance, approximately two thousand eight hundred years ago the following utterance was given to mankind:

Cry aloud, spare not,
Lift up thy voice like a trumpet,
And shew my people their transgression,
And the house of Jacob their sins.
Yet they seek me daily,
And delight to know my ways,
As a nation that did righteousness,
And forsook not the ordinance of their God:
They ask of me the ordinances of justice;
They take delight in approaching to God.
Wherefore have we fasted, say they, and thou seest not?
Wherefore have we afflicted our soul, and thou takest no knowledge?
Behold, in the day of your fast ye find pleasure,
And exact all your labors.
Behold, ye fast for strife and debate,
And to smite with the fist of wickedness:
Ye shall not fast as ye do this day,
To make your voice to be heard on high.
Is it such a fast that I have chosen?
A day for a man to afflict his soul?
Is it to bow down his head as a bulrush,
And to spread sackcloth and ashes under him?
Wilt thou call this a fast,
And an acceptable day to the Lord?
Is not this the fast that I have chosen?
To loose the bands of wickedness,
To undo the heavy burdens,
And to let the oppressed go free,
And that ye break every yoke?
Is it not to deal thy bread to the hungry,
And that thou bring the poor that are cast out to thy house?
When thou seest the naked, that thou cover him;
And that thou hide not thyself from thine own flesh?
Then shall thy light break forth as the morning,
And thine health shall spring forth speedily:
And thy righteousness shall go before thee. . . .
If thou take away from the midst of thee the yoke,
The putting forth of the finger, and speaking vanity;
And if thou draw out thy soul to the hungry,
And satisfy the afflicted soul;
Then shall thy light rise in obscurity,
And thy darkness be as the noonday:

And the Lord shall guide thee continually,
And satisfy thy soul in drought,
And make fat thy bones:
And thou shalt be like a watered garden,
And like a spring of water, whose waters fail not.
Isaiah, lviii, 1-11.

Is not this Scripture as applicable to mankind today, as it was twenty-eight hundred years ago? Are not the suggestions contained therein a grand foundation for the reorganization or reconstruction of an individual, a nation, the world itself? Is not the teaching here given, worthy of incorporation into any program of education or reconstruction? Would it not help to remove the ignorance and evil which now brood over the face of the earth?

Adoption of the programme outlined by Isaiah would surely bring to mankind the freedom and justice and righteousness for which this war is being waged, for which so many of the "flower of mankind" are giving their lives. It would secure lasting liberty, freedom of the seas, free speech, free press, free religion, free trade, the abrogation of copyright and patent laws, the removal of slums and poverty and many social evils, a betterment of mankind in general; and most certainly it would prove a more efficient prophylactic against most moral and physical diseases than vaccines, the latest medical invention, have proven themselves to be.

Universal brotherhood is on its way with rapid strides, and it will have its effects on all departments of life: even medicine will feel it. Ignorance is being dissipated, and in direct ratio with the adoption of the highest teaching and ideals. The old English adage, "Love your neighbor, but pull not down your hedge," will be replaced by Kipling's fine lines,—

Oh, East is East, and West is West, and never the twain shall meet,
Till Earth and Sky stand presently at God's great Judgment Seat:
But there is neither East nor West, Border, nor Breed, nor Birth,
When two strong men stand face to face, tho' they come from the ends of the earth!

Medicine, itself, needs reconstruction, and on a better foundation than it at present possesses. Medicine needs to get out from among the branches, part of the time at least, and strike at the roots of disease and suffering, more diligently than ever yet in its history. Medicine needs more of the spirit of brotherhood, not for the sake of expediency, but for the advancement of true charity. These are objects worth your striving for; and with youth and vigor, and enthusiasm and advantages on your side, you ought to go far towards attaining them.

Doubtless it would help us all to remember charitably that mankind is still much undeveloped, certainly as far as the higher and more important things of life are concerned; but that the light of day is slowly dawning, and that if man will accept it, there is sufficient guidance and instruction within his easy reach.

Many of these thoughts are beautifully expressed by a little known but true poet in these exquisite lines*:

WHAT TIME IS IT?

What time is it by the Almighty's clock,
Whose pendulum, with sweep deliberate,
Links age to age?
Is midnight on its way,
Or morning?
How impenetrably deep
The darkness!
Time is reckoned from the hour
When Chaos crystallized. Creation's count
Commenced with evening; it may be that man's
Long-lasting day began at twilight's fall
And never yet saw sunrise.
Legend says
There was a golden age, with all the world
Contentedly at peace; when lust of rule
And carnage were unknown; was that full day
Or was it moonlit evening?

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*By W. C. Rodman, *"New-Church Messenger,"* May 1, 1918, p. 348.

Faith persuades
That all the years oblivion has engulfed
Were only Time's beginning hours; that this
Dense darkness is not that of deepening night,
But shrouds the hour that beckons to the dawn.
How long must Night enduring baffle hope?
What time is it? Heaven speed the break of Day!

J. P. SUTHERLAND.

THE JESUS CHRIST OF THE NEW CHURCH.

By C. W. Dickinson.

IN the second verse of the twenty-first chapter of the Revelation, it is said that John "saw the holy city, New Jerusalem, coming down from God out of Heaven." It is curious how frequently we read into the plainest statements ideas that have no foundation in the substance of what is said. It has been the common interpretation of this clause, that the New Jerusalem is only another name for Heaven itself, meaning that so-called "place" to which the good go at some time after the death of the body, whether immediately after death, or at the occurrence of a long delayed general resurrection. But a little attention to what is actually said shows that the New Jerusalem descended from God *out* of heaven, and that therefore its location, so far as a spiritual fact can be located in material substance, is not in heaven, but out of it; and that by plain inference, as well as formal statement elsewhere, this New Jerusalem is to be found on earth, at some time and in some state subsequent to the writing of the Revelation.

The use of the word "city" and of the names of cities throughout the Scriptures, is frequently so widely variant from any possible idea of a concrete physical city, as we use the word in common language, and the Scriptures are so consistent with themselves in the internal ideas which attach to words used therein, wherever the words may be found, that we must look to some other idea than that of a physical city in connection with the New Jerusalem that was to descend from God out of Heaven. The New Church says that cities in the Scriptures invariably, in the internal sense, refer to some system of doctrine. In this reference, it

means that at some time subsequent to the writing of this chapter there would descend from God out of heaven, a new system of doctrine for the use of the world. And the New Church teaches that this new system of doctrine, God given, is God's own interpretation of his plenarily inspired Scriptures, given through the man Emanuel Swedenborg as the vehicle or agent through whom this interior revelation was made. It is not a new Scripture, in any sense of the word; it is not an addition to the Scriptures, but a logical and interior explanation, which, because it transcends the faculties of the natural mind and cannot be discovered by any possible development or activity of the natural faculties, must come by revelation.

The New Church finds in these interior truths a fulfilment of the prediction of the Second Coming of the Lord Jesus Christ in "the clouds of heaven," the letter of the Word being the clouds behind which the internal sense of the Word is found. In his first coming the Lord revealed his Word to the physical senses of mankind; in his Second Coming the revelation is to the rational faculty. And the New Church says the proof of the truth of the revelation found in the writings of Swedenborg is in their extraordinary appeal to the rational faculty. In order to be capable of performing his function as an agency for transmitting this interior revelation, it was essential that he be able to see and understand the other world as a world of causes, while at the same time continuing in this world as a world of effects; and therefore for a period of many years he was in daily perceptible communication with the planes of both worlds, by the opening of the sight of the spiritual body.

Naturally, with that unique and prolonged experience, he had the opportunity to be instructed in many things that are hidden to one whose natural sight only is opened, and one of the propositions he was able to make clear, is the real nature and character of Jesus Christ, presented in a rational way. He presents the Lord as the very Jehovah, the Creator and Preserver and Sustainer of the universe, the very Deity himself, clothed with a human nature by means of the

Virgin Birth, a nature which at its birth was as finite and merely human as any of ours, but which through the experiences of the earth life, was gradually put off and replaced with Divine substance, until, at the crucifixion and resurrection, all that was mortal or merely human was put away, while Divine substance took its place and He became entirely Divine from innermost to outermost. This thought I hope to develop later in this paper.

It will be perceived that this thought of our Lord entirely rejects the idea of three gods in one, or three persons in one god, or any other conception of the Divine Being than that of one God, in the simple, literal meaning of these words. It holds out to the world the conception of a single entity, absolute and complete in itself, the origin of all things, the creator of all things, Jehovah who is the Redeemer, Jehovah who is the Savior, Jehovah who took on our infirmities, Jehovah whose natural human was put to death on the cross, Jehovah whose life and teachings while on earth showed men the way of true life and true living.

In order to accentuate this conception of our Lord, the writer wants to contrast this idea with the thought of the Divine Being in the old, or orthodox theology. He was brought up in the old or orthodox thought, and in recent years has presented to the theologians of the so-called orthodox church, many times, the conception of the Divine Being it holds and teaches in its creeds, and he thinks his readers will agree with him as they did, that the conception is substantially as follows:

The Divine Being exists and always did exist as a trinity of persons, each equal to each of the other two in all respects. This idea involves a triplicate of entities, each equal to the other, and all acting together. There must therefore have been three distinct entities engaged in the acts of creation, and in all the activities of Divine action, or they would not be equal. But these three separate and distinct entities are held to be one, or three gods in one; this being an assertion, however, which is necessary to meet the Biblical teaching of one God. Man was created and placed in the Garden of

Eden, and given certain rights therein which embraced the whole use of the Garden, with the exception of the eating of the fruit of one of the trees. He did eat of the fruit of the tree; and for that sin one of the trinity condemned the pair, and the whole human race thereafter to be born, to an eternal and dreadful punishment in a place called hell. The curse descended to the posterity of Adam and Eve. But one of this trinity, whose anger had been aroused by this act of disobedience, sometimes explained as an outraged justice, still had some degree of compassion for the race, sometimes expressed as love for the race, and provided that another of the trinity should descend to the earth, and be punished in the place of all the descendants of the pair, and by this punishment, the death on the cross, the divine justice could be satisfied, or the Divine anger be appeased. A general amnesty was proclaimed to all who would accept its terms by belief in this fact and amnesty; whereupon, for such individuals, salvation was and is secured, and they are exempted from the punishment meted out to all others of the human race. The one of the trinity who performed this service, is called the Son of God, and is known as Jesus Christ, born of the Virgin Mary; and it is considered that he was wholly Divine, as one of this trinity—Divine from innermost to outermost. He is said to have been born from eternity, although at the same time fully equal to the other members of the trinity.

The function of the third member of the trinity is not quite so clearly defined, the doctrine in its cruder forms not giving Him any function prior to the coming of the Lord Jesus; but after that He seems to have some special function in stimulating some of the race, to be willing to accept the offered terms of salvation. The writer was never able to arrive at any clear idea as to this person of the trinity; nor need he say that he never could arrive at any clear idea of the doctrine of the trinity as a whole, or of the scheme of salvation connected therewith.

There frequently came to the writer's mind such questions as these: If the three members of this trinity, frequently

described as a partnership, are equal to each other, then the law must have been broken for each one of them, each would have had a sense of outraged dignity or justice, each would have felt the necessity of having his attitude appeased. Then it would have been just as necessary for the Father to have been nailed to the cross that the demands of the Son or of the Holy Ghost might be satisfied, as for the Son to have been sacrificed to satisfy the Father. Another question arises when we consider the assertion made by our Lord just before the Ascension, that "All power is given unto me in heaven and earth." This evidently means that from that time all power was given over to Jesus Christ to be exercised by him. What, then, is the Father to be doing ever since that time, since He has relinquished all power to another of the trinity? Then, also, arises the question, how it is possible for the nature of one person to be made right by the death of another, when we know that a person is what he is by reason of his deliberate choice of good or evil; but if his salvation is secured by the death upon the cross and his acceptance of the salvation so secured, of course it can make no difference logically what his life may be, whether good or evil. If, on the other hand, his character is what determines his lot in the other world the vicarious sufferings on the cross, so-called, could not be the means of salvation.

Again, if these three entities are really equal, and of the same essence, acting together as a unit in the creation of the world, and being eternal and infinite, they must *all* have descended from heaven to be crucified upon the cross, or they would lose their unity of action.

It is impossible in the very nature of things for one to attempt to understand this doctrine of the trinity without forming in the mind, a distinct idea of three absolutely separate and distinct beings that can by no possible fiction be confounded as one individual or being. The writer has never yet found one individual in the Old Church who did not pronounce the teaching to be a mystery beyond the comprehension of man, or who did not, when pressed for his

mental conception, as distinguished from his words, say in substance that at the Last Judgment he expected to see God sitting upon His throne judging the world, and Jesus Christ standing by the side of the throne to point out to God those who had believed on Him, and were entitled to be sent to heaven therefor; while the Holy Ghost was given an indefinite function at that time, never clearly understood or expressed. These perplexing problems multiply the more one analyzes the subject.

All of these perplexities, contradictions, and crudities, the Church of the New Jerusalem sweeps ruthlessly aside with the declaration that the Bible does not teach the idea of three persons in one God, that such a trinity is an impossibility in the very nature of things, and contrary to that order which the Divine Being essentially is in Himself, and contrary to the order which He has imposed upon the whole world, spiritual and natural, in the process of creation. It asserts that the salvation provided by this fictitious scheme is misleading and dangerous to the soul to the extent that it is believed in and confirmed in the life of the individual; and that in so far as it is believed and accepted, it turns the soul away from the only proper object of love and adoration as taught in the Sacred Scriptures,—namely, the Lord Jesus Christ, outside of whom no God is known, is knowable, or exists. It presents Him as the Origin of all things, the Creator of all things, the Sustainer of all things, the only Savior and Redeemer, the Father of Eternity, the Jehovah and God of the Old Testament manifest in human form. It says that the entire Sacred Scriptures, including the plenarily inspired books of the Old Testament, in their most interior sense, treat only of Him, of the life He led upon the earth, and of the development and glorification of the natural part of His earthly entity until it was in all its parts made wholly and perfectly Divine and in perfect union with the indwelling soul which we distinguish by the name of God and Jehovah; and that in Jesus Christ is found the only person that the Scriptures, old and new, present. As Paul says, "In Him dwelleth all the fulness of the Godhead bodily."

The absolute unity of the Divine Being and the great truth that He, Jehovah, is the only Redeemer and Savior, are continually proclaimed by the Hebrew prophets. Isaiah abounds in such expressions as these:

Thus saith Jehovah that created the heavens; God himself that formed the earth and made it; he hath established it; he created it not in vain, he formed it to be inhabited; I am Jehovah, and there is none else.

Thus saith Jehovah, the King of Israel, and his Redeemer, Jehovah of Hosts, I am the first and I am the last, and beside me there is no God.

Look unto me and be ye saved all the ends of the earth; for I am God and there is none else.

And it shall be said in that day, Lo, this is our God; we have waited for Him and He will save us; this is Jehovah; we have waited for Him; we will be glad and rejoice in His salvation.

Ye are my witnesses, saith Jehovah, and my servant whom I have chosen; that ye may know and believe me, and understand that I am he; before me there was no God formed, neither shall there be after me. I, even I, am Jehovah, and beside me there is no savior.

I, Jehovah, am thy Savior and thy Redeemer, the mighty one of Jacob.

I, even I, am He that blotteth out thy transgressions for my own sake, and will not remember thy sins.

But Israel shall be saved in Jehovah with an everlasting salvation; ye shall not be ashamed nor confounded, world without end.

So too Hosea says:

Yet I am Jehovah thy God from the land of Egypt, and thou shalt have no God but me; for there is no savior beside me.

In order to catch the New-Church thought on this subject, let us temporarily lay aside any previous interpretations, and ask ourselves if we can conceive of language which could more clearly present the idea of the singleness of person in the Lord God than is presented in these quotations. In those words, Jehovah repeatedly insists that the very being who is known as the Creator, Former and Preserver of the universe, is also the Savior and Redeemer, that there is no other Divine Being than Jehovah, and that He alone is the Savior, that there is no savior beside Him, Jehovah.

He says that He blots out transgressions for His own sake, not for the sake of another person,—even in the Godhead. It would appear that, knowing the depths of falsity of doctrine that would mar and corrupt the future church by this untenable idea of three persons in one, He had in these Scriptures put in every possible angle the absolute identity of the great Jehovah Himself with and as the Savior who should be born into the world to save mankind from their impending doom, by insisting repeatedly that He, Jehovah, is the Savior to be; by asserting that beside Himself as a distinct entity, there exists no being whatever as a Divine entity, no other creator, no other savior, no other redeemer; that there was no God *before* Him, and there would be none *after* Him, and that there *is* none beside Him.

Then witness that great majestic assertion made by God to Moses in the fourteenth verse of the third chapter of Exodus: "And God said unto Moses, I AM THAT I AM; and he said, thus shalt thou say unto the Children of Israel, I AM hath sent me unto you"; and compare this assertion with what He said to the Jews in the fifty-eighth verse of the eighth chapter of John: "Verily, verily, I say unto you, BEFORE ABRAHAM WAS, I AM."

With the same great, calm, majestic dignity of statement, Jesus Christ uses the identical term of far-reaching awfulness with relation to Himself that the Great Jehovah uses away back in the early days of the Jewish race in regard to the Being who talked with Moses in the burning bush, and who thundered the law from the dizzy heights of Mount Sinai. This awful term by which Jesus identifies Himself as the great lawgiver of old, is not hid beneath the husks of the letter, as is so much of the spiritual instruction within the pages of Holy Writ, but is blazoned forth in simple, though grand assertion, as the great orb of day sails across the firmament of the natural heavens and gives us our light and our heat. Is there any possibility of mistaking the intent of this teaching so grandly made, in the first person singular, that the great Jehovah of the Old Testament is identically the same person as the Jesus Christ of the New?

I AM THAT I AM—not "We are that we are." There is no hint of plurality of being here; neither is there in the repetition of the statement in John, BEFORE ABRAHAM WAS, I AM,—not "We are." Would it be possible to assert the absolute singleness of person more positively and clearly than is found in this awe-inspiring language?

Again, the identity and singleness of person is found in comparing the statement in Isaiah xlviii, 12: "Hearken unto me, O Jacob, and Israel my called; I am He; I am the first, I also am the last," with the several statements concerning the Lord in the Revelation; as when John heard a great voice as of a trumpet, saying: "I am Alpha and Omega, the first and the last." Surely, there could not be two firsts and two lasts, there could not be two or three "I AM's."

Presenting the absolute singleness of the Divine Being as found only in the Lord Jesus Christ, what was the condition in human affairs that made it necessary for Jehovah to incarnate himself and take on a human nature and live for a time visibly before the eyes of men? The fallen condition of man, no doubt; but in what respect, and how was this earth-life to remedy the condition? To understand this great phenomenon, the greatest event of all the ages, second in importance only to the fact of creation itself, not only for this world, but for all the earths of the universe, and even for the heavens of angels, we must pass beyond that part of creation that is visible to the natural senses. To some extent we must understand the intimate relation that exists between the material world and the spiritual world, and the relation between the inhabitants of the two worlds. The New Church, upon the authority of the Scriptures, and of the disclosures made through Swedenborg, which appeal to it as in the highest degree rational, presents the other world as an actual world, as actual as this, but composed of spiritual instead of material substance, and as the cause of this world with all its phenomena; the spiritual substance being just as capable of organization as the material substance of this world. Men exist in this world with dual bodies; the internal being organized of spiritual substance,

as an actual perfect body with all its members and functions the same as the physical body; the external being organized of physical substance, actually dead in itself and merely clothing the substance of the spiritual body particle by particle, precisely as all the visible substance of nature is a clothing for the spiritual substance of the spiritual world which is its cause. The phenomena of life that appear to reside in the physical substance are due to the real life of the spiritual body flowing into it. The spiritual body is the seat of all activities, the organ of all thought and love. As soon as man is divested of the dead physical body, he is living in the other world without the slightest change in his real body, and has with him all the affections, thoughts, motives, and character, that he had here. It will be seen that at death a new body is not created for him to suit his new environment, but that the body he then has is the original body with which in embryo he was provided at conception, the physical substance being added only to accommodate him during the formative period of his spiritual nature on the earth.

Every man who reaches maturity develops a ruling love, which alone is the real index of his character. It is an evil love, and he is an evil man, unless during his life here he has changed it by an acknowledgment and love of God, and lives a life in accordance with the Commandments; and the end in view in this reformation is the formation of a heaven of angels who will be in perfect accord with the Divine Being. But to attain this condition, man must be kept in perfect freedom of action, and in rationality, that his acts may be according to what appears to him reasonable, or at least desirable, when all restraints are removed. Nothing else is incorporated into the real man and forms his ruling love. Having formed his ruling love, when he passes through the experience we call death, the merely physical covering is cast off and the man is in the spiritual world with his character as he formed it here. He is governed by the same evil ruling love, or the same good ruling love, as when here, only that love is much more active because it is no

longer acting through the dead weight of the physical substance.

Now we come again to the mysterious but constant relation between the material world and the spiritual world of which we learn through the New-Church doctrine of Correspondence,—of cause and effect. Everything, everywhere, under all conditions, gives off outgoing spheres, as the odor of the rose is given off by the rose itself, or the stench of decaying substances is given off by them. But in the other life, these spheres, which we call efflux when speak- of their source, or influx when speaking of their reception, operate continually from human beings or spirits; and the whole natural world, human beings and all, is sustained by the influx of spiritual spheres from the other world. The origin of all efflux is of course from the Lord alone; He alone is life and gives life. But in its passage through the spiritual world its quality of purity and health-giving life is changed in passing through the minds of the evil who have gone into the other world, and the influx from such evil persons, whom we call evil spirits if still remaining in the first stage of life there, or devils if they are in hell, has the effect of stirring up all the tendencies to evil that may be in a person from heredity or acquired evil. This influx is restrained by a counterbalancing influx from good spirits or angels. Man makes himself good or evil by listening to and acting upon the suggestions of the one or the other. Good influences come from the angels if one is disposed to heed the lessons of Divine truth originating in the Word. That is, the preponderance of good takes place if one is in this habit. The endeavor of the Lord is always to keep him in a state of equilibrium, so that he may continually be free to choose the good and true, or the evil and false, as temptations come to him day by day. But, through a long period of choice of evil instead of the choice of good, lasting through many generations,—finding its beginnings in that far-off time and state in the history of the human race symbolized in the Old Testament as an event of a few hours in the story of the eating of the forbidden fruit,—the power

of evil influx from the continually increasing numbers of the evil who had passed into the other world finally became so strong as to threaten to destroy the whole human race. It was so powerful that evil spirits, or evil men in the other world, at last sometimes even entered into the bodies of people still here, and rendered them abject slaves; demoniacs and possessed of devils, such men are called, in the New Testament. This gigantic power of evil was so tremendous that there was no means of staying its ravages except the power of the Divine Being Himself; and this Divine power could not be used in direct contact with such wicked devils without resulting in their utter destruction. The ardor of the Divine Love in its immediate contact would be like the heat of the sun to one exposed to its influence in the sun itself. It was essential that a medium of contact with evil spirits of all kinds should be provided whereby the power of the Divine Being could subdue them to order and restrain their woful influence upon men within proper bounds, without resulting in their utter annihilation, and at the same time provide a means whereby forever after they could be kept within bounds, and the human race be again left in freedom.

Until then, the Divine Being had not brought Himself down in person to the ultimates of creation which had emanated from Him. In His more personal dealings with the race, so to speak, He had hitherto presented Himself through an angel; but this method of caring for mankind under the peculiar development of wickedness that had obtained, would no longer answer; and in the fulness of time, when the event would best answer its purpose for the destiny of mankind, He took upon His Divine Being a human nature, wherein He could safely meet the powers of the nether world and reduce them to order, and, by glorifying that assumed humanity, could provide for Himself a human nature through which for all time thereafter He could keep the hells in order and all mankind in a state of freedom. This freeing of mankind is what is technically called the work of redemption, which, however, is not salvation. Therefore through the Virgin Birth the new element was

for the first time born, and called the Son of God; it being the assumed humanity that is so called.

In common apprehension it has been assumed that the Lord the Savior was wholly a Divine Being from birth; but the statement needs modification to suit the facts. Every mere man born into the world takes his soul, his innermost being, from the father, and the lower part of the mind and the body from the mother. The human being—that is the being organized of spiritual substance—is organized in several planes, discrete from each other as end, cause, and effect. That part of his nature that is peculiarly the seat of the senses—what we call the sensual man—comes from the mother. In the Lord Jesus, however, that part which in man comes from the father was the Lord Jehovah Himself, to which was adjoined below it the nature taken from the mother Mary.

At first, then, in Jesus Christ, we find a composite being, partly Divine and partly human—natural human. It is the sensual nature in man that is the seat of temptation, and always has been, because the senses are subject to the fallacious appearances of nature, which, if indulged in, shut the doors of spiritual perception through which alone a man may become spiritual. It is peculiarly the seat of evil hereditary inclinations; and the human assumed by the Lord from Mary could be subject to temptations to all the evils that had accumulated and enthralled the race; and by battling with the forces of hellish influx into His merely human nature, and overcoming those efforts of the devils in hell to lead Him to evil, He could bring them to order by the Divine power within, and thus rescue mankind from its threatened doom. The Divine Himself, of course, could not be tempted; the merely natural human in Him below the Divine could.

The natural human therefore was the battleground between the evil forces of the hells and the power for good in the Lord; and the weapons of warfare were the Divine truth and the falsities of hell. This is the reason the Lord told Pilate he came to bear witness to the truth, and why

in the first chapter of John He is described as the Word; "and the Word became flesh and dwelt among us." It explains why and how the great Jehovah became our burden-bearer, and how He took our sins upon Himself. In the progress of His life, and His lifelong temptations, as He overcame the evils of the hereditary nature, He gradually put off what was human and replaced it with Divine substance, thus making the natural human a Divine Human, until, at the last and greatest temptation on the cross, the hells were reduced to order, the natural human was fully glorified and made Divine, and He said "It is finished." Therefore He said at the Ascension "All power is given unto me in heaven and in earth,"—meaning, as we believe, that He had become fully first and last, that is, Lord in the highest and in the lowest degree, as He had never been before, and that thereafter all the creative, sustaining and saving power of the Great Jehovah, or inmost Divine Love, would be exercised through the then Divine Human. Then could be given the new influence to operate upon the minds of men with saving power, called the Holy Ghost, which he told Mary "was not yet given."

But it will no doubt be urged that Jesus distinctly refers to the Father as another person from Himself, and that He prayed to Him as if He were another being. Yes, that is true, and necessarily true in the states through which He passed during the process of glorification; but He also distinctly asserted the powers and qualities of the Divine Being. This apparent discrepancy could not have occurred if He had been either wholly Divine or wholly human, because there would have been no division of His nature. We all know that we commune with ourselves from different standpoints or planes of our nature. We sit in judgment upon ourselves, which would be impossible if we were homogeneous in our quality; we also know we are sometimes resting in the peace of our higher nature, sometimes thinking from the natural standpoint, and that sometimes there is a fierce conflict between the two natures. During the periods of conflict and temptation with the Lord, the seat

of consciousness was in the assumed nature, taken from Mary, in which state there was an appearance as of complete separation from the Father within. At other times and in different states, the seat of consciousness was in the higher or Divine part of His nature, and in those states He taught as one having authority, and spake as never man spake before; He could then exercise the Divine power to heal and bless and teach and bring mighty truths to illuminate the minds of those who would hear. But mind this: He never once spoke of the Father as being outside of Himself. And still another consideration throws a great light on the problem. He appeared to the people of the day as a man—as an ordinary man; and had He taught them with reference to His mere human appearance, His word would have had no more effect than that of any other *man;* but by continually turning their attention from the mere human appearance to something higher actually existing within, he could and did prepare them for the reception of the idea of a God manifesting Himself in the flesh.

I have mentioned the taking of the hereditarily evil nature from Mary. This does not mean that Mary herself was an evil-minded or wicked woman; but it does mean that through her Jehovah could obtain and operate through a temptable, fallen, human nature the means to battle with the forces of hell; and this doctrine shows completely why it would not have been possible for Jehovah to have accomplished His purpose if by some miraculous process Mary herself had been made in some way a Divine being. An immaculate conception would have made the redemptive work an impossibility, because there would have been no battleground provided, no medium, in which the battle could have taken place.

We immediately see, then, why the birth of Jesus Christ upon the plane of nature was an event of such overwhelming importance to mankind. Without it, the human race, on this and all other planets of the universe, was doomed to speedy destruction, from the increased power of the hells over humanity. Nothing would so delight the awfully

malignant hatred of the devils than to destroy mankind, even if it involved their own destruction. Evil is self-retaliatory. The ruling love among the men of the hells, no longer men as we measure manhood, is the inordinate love of self. Swedenborg describes its quality as so desperately wicked, and as going to such lengths of cruel ambition, as to exceed all belief; and necessarily the antagonism of the entire force of these malignant desperadoes was aroused to defeat the purposes of the Almighty by the most cunning, wicked and awful attempts to crush Him through the temptations they inflicted upon that poor fallen human nature, from which only the power of an Almighty love could rescue it, and through it, rescue the whole human race.

It is said that in the garden of Gethsemane the Lord sweat great drops of blood through the agony of the temptation of the cross. What that temptation was the writer has never been able to learn. Most assuredly not the fear of a few hours of physical suffering. Surely the great Jehovah, seeing beyond the grave, and being Himself the Creator of the universe, would be as brave to bear a few hours of intense physical suffering as any of the men He had created; and we know that many men have braved mere physical death calmly. So far as that kind of suffering is concerned, the soldiers found him dead when they came to break his legs, but did not find the two thieves dead. But it has been suggested to me by some one, that the great cause of the agony of the garden was the insinuation into the mind of the Lord during the temptation, while the seat of perception was in the not yet fully glorified human, that He would not be able to succeed in His effort to free mankind from their wicked dominion. Do we not know of the shattering power of a disappointed human ambition; how men sometimes in their despair will lose their reason and become raving maniacs; sometimes even resort to the desperate course of suicide? The force of temptations is most acute in accordance with their depth. Without stopping to describe the difference in degrees, we know that the proposition is true; and a little imagination will convince one that at least such a withering

suggestion in a state of humiliating temptation might seem to scorch the very life blood from the suffering Lord. And yet, He triumphed gloriously; and ever since His ascension He has been able through His Divine Human to reach mankind as He never could before.

But, while the world was redeemed, it was not saved. Salvation is a state of the mind, or of the affections, that comes through man's own battle against the forces of evil working in him in the same way, and in which he overcomes through the power of the Divine Human that can operate directly into his nature to give him strength to overcome when he endeavors to heed the Divine Commandments and the truths of the Word in his daily life.

It has been objected by some that such a thing as the Virgin Birth is an impossibility, as being contrary to the course of nature. This is the mere scientist's verdict. What folly! As if the great Creator, who has made the whole universe a bewildering complex of methods of adapting means to ends, who Himself is continually in the purpose and effect of bringing results to pass by delicate processes, could not bring to pass the one great event of the ages in all the universe without departing from the laws of order that He Himself has instituted. What do these objectors know about what were the necessary processes for bringing this great event to a consummation? Just once! and they pretend to know the resources of the Almighty to bring it to pass.

And it is not so contrary to the processes of nature as they would make it appear. Let us see! The objection is that the mother furnishes the body and the ovary, conception only being possible through the agency of man from whom the germ of life proceeds. But, now, let us see how it is in the realm of lower nature. There are some trees in which a similar process takes place, the ovary being formed in one tree while the pollen or life-giving grain is formed in another and separate tree. But this is not true of the apple and the plum, nor of wheat and many other grains. In them the two elements for reproduction are

formed in the same plant, and indeed in the same blossom. We find the pistil and the stamen in close proximity to each other, and the parts arranged so that within themselves prolification will take place. They illustrate the principle of the use of means adapted to ends in view. Is it possible, then, that the same august Being who organizes from the substance of the same plant, yea, from the substances flowing into the same bud of a flower, both the male and female principles for the creation of a new life, would not be able, in order to effectuate another purpose, linked in such grand measure with the destinies of all His human creatures, to organize by His own immediate inflowing into the body of the woman a special receptacle for His own immediate indwelling, employing for the purpose the ordinary materials, spiritual and natural, used in the formation of that part of a human being which usually comes from the mother? The only difference lies in peculiarly organizing from His own Divine substance as the soul of Jesus Christ, what is usually organized of spiritual substance as the soul of a man. Is it then, so impossible to understand with some show of rationality the fact of the Divine Incarnation within the body of a virgin? Have the objectors put forth a valid objection? Are they able to explain intelligently the organization of the soul principle in the body of the man that passes to the body of the woman for the purpose of bringing a new life into being? Is not the Lord Himself the giver of that same life, and the organizer of the substance in which that life-principle has its residence? How much more difficult is it for Him to organize the receptacle for Himself in the body of the woman from the factors that are there present, than to organize a suitable receptacle for the indwelling of the life principle from Him in the body of the man? To the mind of the writer the objection seems puerile and not worthy of credence on the part of any one who thinks.

In the Lord Jesus Christ, therefore, the Church of the New Jerusalem finds a trinity of principles in one person,—the indwelling Father, the Divine Human, and the proceeding Divine called the Holy Spirit,—all three being the com-

ponent parts of one Divine Being, and without any of the mysteries and impossibilities of the old orthodoxy. These doctrines here presented so briefly and so imperfectly are supported by a wealth of Scripture and logic that to the mind of the writer are simply overwhelming. Of course, in a paper of this kind, it is impossible to go fully into them. The writer can only repeat the injunction of the Lord Himself, "Search the Scriptures, for in them ye think ye have eternal life." The New Church says that in its internal sense the whole of the truly Divinely inspired Scriptures is full of the subject of the Lord's Divine Human, His temptations and glorification, and the redemption and the possible salvation that come to man by reason thereof. It finds in the Scriptures a wealth of admonition to believe on the Lord Jesus Christ and be saved; but not a word enjoining one to believe in a salvation effected by a substitutional punishment by the death on the cross. It believes so thoroughly in the absolute Deity of the Lord Jesus that it finds in Him the only true object of worship, the only being to whom our prayers should be addressed. It is not an arbitrary requirement that men should recognize and worship Him as the one Divine Being and Person of the universe; but it arises from the deep causes of human beings and their salvation to a state of love to Him, the only means by which they can fulfil the purpose of their creation. Men are made that they may be the objects of His love, and reciprocate by loving Him in return. It is only by turning to Him, recognizing Him as the one source of their lives, that those faculties can be so opened to the reception of His life that men can be brought to the state of exquisite happiness for which they were created. To try to reach the Divine Being in any other way than through a recognition of Him in his Divine Humanity, is to seek some one other than the Divine Being, and defeat the very purpose of the search. "Believe in Him and keep His Commandments"; but do not believe in Him either as another person than the very giver of life, or as a mere human being; such belief confirmed in the life would be to close the very door against Him. To believe in Him as

the very author of life, and to live according to the laws of spiritual development found tersely expressed in the Ten Commandments given by Him, are the means of opening those faculties in man which are receptive of all the holy influences with which He continually surrounds His creatures.

Such a Lord, and such a means of conjunction with Him for eternal happiness, the New Church presents for consideration.

But, does it really make any difference whether we believe in Jesus Christ as the very Deity manifest in the flesh; or may we not believe in Him as the second person of a trinity of persons, or as a mere man, and secure the results of regeneration and heavenly happiness? Here we have, in the record of His life and death, words and teachings of the most exalted character. That this being called Jesus Christ was the most highly developed personality ever known is conceded by every one. Cannot we ordinary human beings, then, take these exalted teachings as the utterances of a mere, but exalted, human being, and live according to their spirit, and accomplish the same result in the reformation of our characters, no matter whether the author be the Deity in Himself, as the endeavor has here been made to show that He is, or be another character? Clearly not. The psychological effect could not be the same. Everything in which a man believes has a reflex action upon him in accordance with the way in which he believes it. This is one of the laws of his being, fundamentally in him from his creation, and hence results the absolute necessity of recognizing and acknowledging Jesus Christ as the very Deity, and not as a second person in a trinity, or as a mere man, be he never so highly developed or exalted in his character.

The very essence of the Divine Being is the Divine Love, and it operates by and through the Divine Wisdom—Divine Love, pure love without a flaw, great, masterful, overwhelming. The essence of perfect love is that it does not love itself, but does love outside of self, that from the wealth of the love it may bless and make happy the recipients of it.

The very purpose of creation itself is that the Lord might, "from human beings born upon the earths of the universe, form a heaven of angels." Did you ever stop to think of the immensity of the heavens that might be so formed? We are prone to think our little earth is all there is of the universe, especially when we are considering the matter of salvation and of the heaven to which we hope to go after death. But are we not grossly mistaken? Let us revise our ideas a little. According to a recent computation there must be more than eighty persons passing from this earth alone into the other world every moment. Think what a long procession this is making. And when we consider that there must be at least a billion earths in the universe—indeed some astronomers already compute a billion suns, each of which must have its group of planets,—and probably most of them larger than our own little ball, it is easy enough to believe that every sixty seconds of time there must be passing from earth-life to life in the spiritual world not less than six hundred billions of people. Is not the formation of a heaven of angels from such mighty throngs, who may be brought into conjunction with the Creator, enough to account grandly for the existence of the physical universe itself, every particle of which has its existence for the purpose of aiding in some way in the formation and development of the beings who are intended, if they live according to the laws of order, to form a part of such vast heavens?

But the very purpose of the creation of these people demands that they be not machines; they must be capable of reciprocating the love that has brought them forth; this necessitates their being free, thinking agents, capable of refusing to meet the purposes of their creation, but grandly capable of meeting the greatest possibilities of their being by forming such exalted ideas of the Being who brought them forth that He might bless them, that they may in very truth love Him supremely. That mutual love, the very purpose of their existence, is the basis of the conjunction between the Deity and human beings, and its results, the

happiness of the Creator and the created. Could then, such a conjunction be brought about, when the created believes the Creator in His manifested human form to be mere man? Remember, if our conception be right, Jesus Christ is the very author of their lives; they live by reason of the inflowing into them of life from Him. Can such conjunction be possible if their conception of their Creator is such that they can have no concrete thought about Him; if their idea must be that of nebulous existence, like expanded nothingness? Can a man love a gas, or an ether, or qualities that have no embodiment in anything? Can the very supreme qualities of the Divine Being exist and have no form in which they exist? Of conjunction with the Lord in his Divine Humanity Swedenborg speaks as follows:

No one can believe in a God, and love a God, whom he cannot comprehend under some appearance. Wherefore they who acknowledge what is incomprehensible, sink in thought into nature, and thereby they believe in no God (see Arcana Cœlestia, nn. 7211, 9303, 9315); wherefore it pleased the Lord to be born here, and to make this manifest by the Word, that it might not only be made known on this globe, but that also it might be made manifest thereby to all in the universe, who come into heaven from any earth whatsoever; for in heaven there is communication of all. (*Ibid.*, n. 9356.)

It is to be noted that the Lord acknowledges and receives all, from whatsoever earth they be, who acknowledge and worship God under a human form, since God under a human form is the Lord, and whereas the Lord appears to the inhabitants of the earths in an angelic form, which is the human form, therefore when spirits and angels from those earths are told by the spirits of our earth that God actually is a man, they receive that word, acknowledge, and rejoice that it is so. (*Ibid.*, n. 9359.)

Man's conjunction with the Lord is not with his essential Supreme Divine, but *with his Divine Human;* for man cannot have any idea at all of the Lord's Supreme Divine, since it so far transcends his idea that the idea totally perishes and becomes none. Of his Divine Humanity, however, he can have an idea; for every one is conjoined by thought and affection where the subject conjoined with is capable of being apprehended by some idea, but not where it cannot be so apprehended. While the Lord's Human is the subject of thought, then, if there be holiness in the idea, the holiness is thought of which from the Lord fills heaven; thus also heaven

is thought of; for heaven in its complex has relation to one Human and this from the Lord; hence it is that conjunction cannot exist with the Lord's Supreme Divine, but with his Divine Human, and by the Divine Human, with his Supreme Divine. Hence it is that it is said in John, "No man hath seen God at any time, except the only begotten son," and that no passage is given to the Father but by him; also that he is the mediator. (*Ibid.*, n. 4311.)

This New Church is the crown of all the churches that have existed hitherto on earth because it will worship the one visible God in whom is the invisible, like the soul in the body. That thus, and not otherwise, there can be conjunction of God with man, is because man is natural and hence thinks naturally; and the conjunction must be in his thought and thus in his loves' affections, which is the case when he thinks of the Lord as man. Conjunction with the invisible God is like the conjunction of the eyes' vision with the expanse of the universe, of which it sees no end; it is also like vision in mid-ocean, which falls upon the air and so is lost. But conjunction with the visible God, the Lord, is like seeing a man in the air, or on the sea, spreading forth his hands and inviting to his arms; for all conjunction of God with man must also be reciprocal conjunction of man with God, and there cannot be this reciprocation on the other part except with a visible God. That God was not visible before the assumption of the Human the Lord himself also teaches in John: "Ye have neither heard the Father's voice at any time nor seen his shape" (John v, 37); and in Moses it is said that no one can see God and live (Exodus, xxxiii, 20). But that he is seen through his human is taught in John, "No one hath seen God at any time; the only begotten son, who is in the bosom of the father, he hath declared him" (John i, 18.) Moreover it is taught that He and the Father are one, and that in order to have eternal life one must believe in Him. That salvation depends upon conjunction with God has been frequently shown above. (True Christian Religion, n. 787.)

It is very clear from the exposition given in the quotations above that the very essence of salvation is that conjunction with the Lord which he has so vividly set forth. It is clear that the Lord's own words that He is "the way, the truth and the life" are emphatically and divinely true. It is clear that to effect this salvation or conjunction the Lord Jesus Christ must be directly approached in prayer, worship and service, and that the precepts of life found in His Word are to be lived *because* they are *His* words. It is clear that to approach even Himself as one of a supposed trinity of persons

or any other aggregate of gods, or to approach any other person of any character whatsoever, virgin, saint, priest, anybody, or anything that purports to be a go-between between the human being and the Lord Jesus as the Deity, is to utterly fail in securing the salvation or conjunction for which every one is born, by endeavoring to enter by some other door than the Lord Jesus, who declares that He is *the* door, and that whoever tries to climb up some other way is a thief and a robber. And the robbery consists in this, that the person is deprived of the conjunction with the Lord that He desires for him, and the Lord is deprived of the love and companionship of His creature.

But there are some who find a stumbling-block in the way of acceptance of the argument adduced above, in the Lord's prayer to the Father, found in the fifth verse of the seventeenth chapter of John: "And now, O father, glorify thou me with thine own self with the glory which I had with thee before the world was." They seem to feel that this language specifically indicates a difference in person between the Father and the Son even before the creation of the world, understanding the world to mean the physical world. But for such, the difficulty will entirely disappear if they will consider what glorification means, and the relation of the essential elements of the Divine Being to the gradually perfecting human taken on from the mother Mary.

There are many qualities and functions of the Divine Being, and in the whole biblical record they are designated by names as of peoples, countries, cities; the whole of nature is drawn upon to represent these spiritual qualities and experiences and states, the actual spiritual and the representative natural exactly corresponding with each other. But the two great and fundamental characteristics of the Deity are the Divine Love and the Divine Wisdom, and these two great elements of the Deity were the very soul of the Lord Jesus Christ. In the Deity, these two characteristics are perfectly united and never separated. But in the Bible they are treated of, sometimes separately and sometimes unitedly. For instance, in the Old Testament, the

Divine Love is called Jehovah and the Divine Wisdom, God. In the New Testament Jesus is called the Son of God when the Divine Love manifested in Him is the subject treated of, and the Son of Man when the Divine Wisdom manifested in Him is the subject of treatment; and the very name Jesus Christ has a similar significance. In the divine, or soul, of the Lord the two elements are completely united; but that was not at first true in the natural human taken from Mary, nor until the time of the complete glorification. Glorification means the union of the Humanity with the Divinity within Him.

As has been stated, the Divine Truth was the weapon used by the Lord for the subjugation of the hells and their reduction to order. It is again significant that at the most critical time of His trial, when questioned by Pilate—a time when if ever it would naturally be supposed that He would state the real object of His mission on earth, in answer to Pilate's question, "Art thou a king, then?" he replied:

> Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, *that I should bear witness unto the truth.* Every one that is of the truth heareth my voice.

And the weight of these words is more apparent when we know, as the New Church does, that in the Bible priests represent the love element of the Divine Being, and kings the truth or wisdom element. In this remarkable and all-important interview, the Lord does not tell Pilate that He came into the world to shed His natural blood on the cross for the salvation of the world, which would be the most important purpose of His coming if the old, orthodox doctrines are true, but to "bear witness unto the truth." And, in bearing witness to the truth, in all His life-long temptations, He both reduced the hells to order and brought humankind again into a state of freedom in which they could freely choose between the good and evil, and glorified the natural human and made it a Divine Human. The process

was a gradual one, evolved from the times of obscurity in temptation, followed by times of illumination and keener perception.

At the time of this prayer, in the seventeenth chapter of John, which was near the end of His earth-life, the process of glorification was almost completed, and there was in the almost completely glorified human a perception of the complete unition or marriage between the love element and the wisdom element of which His inmost soul consisted. With the seat of His conscious perception and thought in the human, He asked for the complete glorification or union of the truth, so peculiarly manifested in the human in its growth, with the Divine love, so that the human could become wholly Divine. The gradual process of the growth is indicated when he replied to Mary, "Wist ye not that I must be about my father's business?" and again when in answer to His prayer to the Father, "Glorify thy name," there came a voice from heaven saying, "I have both glorified it and will glorify it again" (John xii, 28).

The word "world" in the Lord's answer to Pilate does not mean the material earth, but the world of the mind in that human nature. It is frequently used in the Bible to indicate the mental organization rather than exterior nature; and the word "before" frequently means "higher" rather than priority of time. The Word is dealing with that inner or mental world, because the whole purpose of the Word is to secure the regeneration of the mental nature of man; and its scenes and events are spiritually laid in the inner world or mental nature of mankind, even where the natural language seems to be wholly devoted to purely natural things; and as the purpose of the Incarnation was the same, the Bible does not abandon the scheme of its composition when treating of the Lord—as in its inmost sense it does so treat from beginning to end.

This progressive two-fold state of the Lord is thus clearly set forth by Swedenborg in treating of the Lord the Redeemer:

That the Lord, while He was in the world, was in two states, which are called states of exinanition and glorification, is known in the church; the former state, which was that of exinanition, is described in many passages in the Word, especially in the Psalms of David, and also in the prophets, and particularly in Isaiah (liii) where it is said that "He poured out His soul unto death" (v. 12). This same state was the state of His humiliation before the Father, for in it He prayed to the Father, and says that He does His will, and ascribes to the Father all that He has done or said. That He prayed to the Father is evident from these passages: Matt. xxvi, 39-44; Mark i, 35; vi, 46; xiv, 32-39; Luke v, 16; vi, 12; xxii, 41-44; John xvii, 9, 15, 20. That He did the will of the Father, John iv, 34; v, 30. That He ascribed to the Father all that He did and said, John viii, 26-29; xii, 49, 50; xiv, 10. Yea, upon the cross He cried out: "My God, My God, why dost thou forsake me?" Matt. xxvii, 46; Mark xv, 34. And, moreover, without this state He could not have been crucified. The state of glorification is also the state of union. He was in this state when He was transfigured before His three disciples, and when He did miracles, and whenever He said that the Father and He were one; that the Father was in Him and He in the Father; that all things of the Father were His; and, when the union was full, that "He had power over all flesh" (John xvii, 2); and "all power in heaven and earth" (Matt. xxviii, 18); besides many other things. (True Christian Religion, n. 104.)

In the following numbers, Swedenborg discloses the reason why these changes of state were necessary, but it does not seem desirable to extend them here; suffice it only to say, that they were necessary for His glorification, as a similar change of state comes and is essential in the regeneration of a man.

The New Church, then, presents the Lord Jesus Christ as the one and only God, and the one and only person of God, the Father being the soul, the Divine Humanity or Son being the body, and the outgoing new energy being the Comforter or Holy Spirit; so that in Him is found the complete realization of St. Paul's saying, that "in Him dwelleth all the fulness of the Godhead bodily"; a view of the Lord Jesus harmonizing completely with all portions of Scripture, one that is easily comprehensible by the common people, and that makes the way of salvation through Him

so understandable that "the wayfaring men, though fools, shall not err therein."

"Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

C. W. Dickinson.

OUR UNCONSCIOUS LIFE, AND ITS MORAL FUNCTION AND SIGNIFICANCE.

By the late Rev. Frank Sewall.

HOW large a part of our life is unconscious! For what purpose is it ordained to be so?

These are reflections that seldom arise, and that are almost likely to be met with a denial at first of what is here assumed. The most natural thought is that our life is never unconscious, because life is consciousness itself; and that, this being so, there can be no reason in asking for the purpose of its unconsciousness.

Let us consider for a moment how much of our life is unconscious.—I say *our* life; for Life itself is truly consciousness itself, being the union of infinite Love with infinite Wisdom; and as "Love never sleeps,"—to use an impressive statement of Swedenborg,—it is never unconscious. But our human life is not Life itself; it is life derived or flowing into the receptacles of our minds from the Divine and only Source of life. And these receptacles of life in our minds are two,—our will, and our intellect or understanding. Our life, therefore, so-called, is the real life as modified by the states of our will and our understanding.

Now, all that is received in and goes on in our will is unconscious in us until it has taken on its shape and meaning in our other mental part, our understanding. This is the active partner in the company in which the will may be called the silent partner. This united action of will and intellect may properly be called a partnership or company; for this is indicated in the very word which describes the life we call ours—that is, the "conscious" life; since "conscious" is a word made up of *con,* meaning "with," the same as our "com" in company, and *scio,* meaning "to know,"

thus making the full meaning to be, "to know with," or "to know in company with." And so the will only knows with, or in company with, the understanding. The will may be grossly compared to a fluid, that has no shape until it flows into its mould; or to heat and light, that have no force or color except from their reflection or reaction from what they strike.

Our will, then, takes its form in our intellect, just as every affection of the will takes its form in a thought. We cannot really know or be conscious of a desire in our will except as we think it, i. e. as it takes on the form of some thought, some intuition, some termination in our intellect. There the two form a company or a one, and go forth together into the act, where they are so perfectly blended that one does not know whether to call his act a thing of will or a thing of thought. They are both together in it; but the inmost is always the affection, or desire of the will which took form in the thought, and so *with* the thought proceeded into the act.

Now, the pure life itself which is Divine, flowing down to these receptacles of our minds, becomes moulded into finite human life, and in our intellect into our conscious human life. It is plain then what we mean by that part of our life which is conscious and that part which is unconscious. The conscious part of our life is that of which our intellect has the forming, moulding, and directing. The unconscious part of our life is that where our intellect is quiescent and has nothing to do; it is that part of our life which goes on just the same whether we are asleep or awake. Physiologically, this is shown in the relative action of our two brains: the larger or fore-brain, called the "cerebrum," which is the organ of our conscious, intellectual, thinking life; the smaller or rear-brain, the "cerebellum," which is the organ of our unconscious and vital motions, in which our intellect has no part. In sleep the thinking or fore-brain is in a state of collapse or inactivity; at the same time in sleep our rear-brain is active and carrying on all the operations of our body on which our life depends. This

unconscious part of our life goes on in us all the better and more perfectly when our intellect is entirely quiescent, than when it is partially awake and more or less interfering with the order of the inflowing life itself. For this inflowing life is not without its consciousness; its purpose is constant action, and this alone is what keeps us alive while our intellect or our conscious activity is suspended. Both this consciousness of the inflowing life is its Divine consciousness, the consciousness of love guided by wisdom to accomplish the uses of creation and of human life. The intellect that guides this life of which we have no intellectual knowledge and direction, is the intellect, the creative and forming wisdom of God Himself; and it accompanies the Divine life wherever it descends, whether into animate or inanimate nature, whether into the human mind and body, or into the bird, or insect, or infusoria, or tree, or seed, or even into the crystal and the atom.

If you think for a moment, then, of how much of our life goes on unconsciously, we shall the better realize how much of it is really God's life in us, without being ours; and how truly our life is in God's hand from day to day, from moment to moment. How much of our life then is unconscious? In the first place we shall have to take out of our life all the hours of our sleep,—that is, of our real, sound, dreamless sleep; for during such sleep our intellect is not at work at all. And the better for us it is, that it is so; for the order of that life that goes on in us while our intellect is not even partially awake and interfering, is the wholesome, harmonious Divine order itself; it is an order of life in which God and the heavens and our guardian angels there can be very near us, at the very source and fount of our affections, that is, of our will and love, not driven away horrified and disturbed by the bad images of our dreams, or of our waking thoughts. When we are then "sound asleep" we are, as it were, like innocent children, gathered to the bosom of the loving God and Father. Our wills are refreshed and restored with an influx of life, unperverted, unpoisoned, by any intentions, wishes, or thoughts of our own.

The dreamy sleep is not refreshing, for the reason that our own intellect, with its self-hood, more or less cloudy and distorted, is there to interfere with the clear, placid depths of the Divine life-source itself. For this reason, when we awake from a really sound sleep, we feel refreshed—we know not how or why. We do not know, for the very reason that we were unconscious that we had been in heaven and with God. "For he giveth his beloved sleep." Perhaps an exception is to be made in the case of those dreams which we call "pleasant dreams"—dreams which seem to have in them only what is harmonious, pure, beautiful, and refreshing—dreams which give delight in recalling. These, of course, must imply some degree of activity of our conscious or intellectual mind, of which the fore-brain or cerebrum is the organ. But is it not possible that this intellectual activity is in some way protected by the angels from the inflow of evil thoughts and images, and held in a kind of involuntary spell by these good influences about us, and that certain states of higher spiritual consciousness may be awakened in us at such times, even to a vision of beautiful things in heaven; in the same way that when our self-hood is awakened during our disturbed sleep, busying the mind with distressing thoughts and images, the evil spirits may gain control even to the producing of a vision of their fearful haunts and spheres in the other world? Refreshing and beautiful, therefore, as these pleasant or good dreams may be, we may be satisfied that, on the whole, we are blessed more with this gift of thoroughly sound, healthy, and perfectly unconscious sleep, with nothing between us and the Divine and heavenly spheres, which are always around us so far as our conscious self-hood does not keep them away.

But it is not only this one-third part of our life—that is, the hours of our sleep, which in a normal estimate should be eight hours in each of the twenty-four—that is unconscious; for during our waking hours as well as our sleeping hours, a great part of the activity of our bodies goes on without any intellectual consciousness or activity on our part. Day and night alike, our heart beats, our lungs respire, our cir-

culation and all the other vital processes, digestion, assimilation, secretion, go on, and we neither know anything of these activities nor are able to control them by our thinking or willing this way or that. This is the Divine control in us of the life which God gives us—a control exerted, in a way, in every cell of our bodies, in every particle of our blood, by an instinctive law impressed on our bodies in their very creation and maintenance. We can use these beautiful, wonderful instruments, our bodies, which God gives us—instruments whose value exceeds beyond all compare—as the machines and instruments of locomotion, of vision, of force, of production of whatever human genius will ever invent. These beautiful instruments, so "fearfully and wonderfully made," we can indeed use and abuse at our will. We may well wonder, considering how we abuse them, that the love of their good Creator can keep them in working order at all. We certainly should not wonder when we see in a machine the trouble, even the big disaster, that may come from a little excessive friction, or the loss of a small nut, or the making of a slight puncture in a tire.

What wonder if we find these vastly more delicate and costly instruments, our bodies, causing pain and inconvenience when we so carelessly and persistently put them out of order! Left to their own natural order, without the interference of our perverse wills and appetites, these wonderful "kingdoms of the soul"—these human bodies of ours—under the perfect régime of the Divine order, and the unconsciously working forces in them, will be known not at all as causing pain, but as the seat of an abiding consciousness of the blessedness of life and the goodness of its Giver. This we can feel, although we do not intellectually know it. The feeling is that of the delight of use, a wonderful experience of the blessedness of life as an ability to perform uses, nay, even the blessedness of God realized in His Divine delight in creating a universe of uses.

And now besides these two great experiences of unconsciousness in our human life, namely, the unconsciousness of sleep, and the unconsciousness of the vital involuntary

functions of our bodies, there is another kind, or realm of the unconscious, which is so vast and vague and unbounded and indescribable, that I hardly dare venture to mention it. And yet, indescribable though it be, it is a part of our life, of such awful and tremendous import, of such vital and moral consequence, that to leave it unmentioned would be to present a picture or an idea of life so inadequate as to be hardly less than false. I can best indicate what I mean by asking you to try to distinguish between your consciousness of *the present moment,* and your consciousness of *all the past,* and your prospect or anticipation of *all the future.* Eternity, we may say, lies behind; eternity lies before; and of all this eternity there is but one brief, fleeting instant of life of which you are conscious; and that is the life of the present moment. Is not our conscious life then as compared with our unconscious life like a moment of now compared with the eternity of the past and the future? Even while you say "now," it is no longer now; by the time you reflect upon it, it is not now but already past. What is it then that is past? If we are conscious only of the present moment, when we can say, "I feel myself now," "I am conscious of the world around me now," what is it all when the "now" is past, as it already is, and there remains only the ever changing, the ever new consciousness of the new "now"? What becomes of the old consciousness? Has it any life, or any abiding reality? If not, then all reality, all the real universe, all eternity, means nothing, and there is only the momentary consciousness of the "now." We carry nothing with us; we are responsible for nothing behind us; we are only what we consciously are in each passing moment.

But among these conscious states of the ever fleeting "now," there is a consciousness or a thought of certain states as past. You remember in an instant today a friend of years ago, a building you saw in another part of the world. In this way those things of the past can recover or prove their abiding reality. Even though forgotten, they remain somewhere, and somehow; and out of that vast depth of the unconscious they can be summoned to conscious real-

ity, and made present again. This wonderful faculty of recovering, holding on to, our vast unconscious past is the faculty of memory. It is this faculty that saves our life from being only the fleeting intuition of the "now." It is what makes duration possible, in enabling the soul to have the elements of succession, namely, what is before and what after. Without this feeling of succession, there could really be no feeling of time and space; there could be no reflection, no duration.

This faculty of the memory not only affords a storehouse from which to draw materials for comparison and judgment, but it is ourselves in all the long reach of our past states of consciousness, ourselves projected backward into the past. It is this function of the memory as our record that makes it a mighty factor in our moral growth. A man in his flight by conscious "nows" may be forever burning his bridges, destroying his record, and claiming a seeming irresponsibility and independence of the past. The memory is what changes all this. It is the storehouse of past consciousnesses, of all the "nows" that have been, and that go to the making for good or bad of the "now" that is. "Remember," says the parable of Dives and Lazarus, "remember that thou in thy life-time," etc.! We cannot go into the future with the burden of the past shaken off by the mere fact of temporary unconsciousness; it is the unconscious that is the real, the abiding, the determining factor that makes up present consciousness, that pronounces upon the real value and meaning of the "now."

Much has been said of late years of the nature and function of what is called the "sub-conscious mind." What is true in the discussion resolves itself mainly into this fact of the memory as a real source and fund of duration, of record, and finally of moral responsibility. Manifestly, if I am only what I am conscious of being at the present moment, my responsibility for past thoughts and deeds of wrong is at an end. I can always be creating a new beginning, a new future, even if only to spoil them and throw them overboard into the irresponsible past. But if these momentary, fleet-

ing, conscious states endure in the great fabric of the unconscious, or the sub-conscious, then we can in no such wise think to cut loose from our past. The possibility, too, of our remembering—in the sense of bringing back this enduring sub-conscious to present consciousness—restoring it to life again by laying to sleep temporarily the intellect, with its intuition of the "now," seems to be proved not only in the case of somnambulism, where a kind of remembered intellect acts in place of one that is temporarily slumbering, but also in the case of hypnotism, when the intellect or determined thought of another mind comes in, as it were, to awaken the memory of one whose intellect or consciousness of the "now" is lulled to sleep, and to stimulate such a revived memory into the acts intended in the past.

These illustrations of the actual existence of a subconscious and an unconscious self, extending over the entire span of the past life of the individual, should be sufficient to show the important function of the unconscious part of our life. It is really that "book of life" which shall be open in our judgment day, out of which shall be judged our real character, our real fitness for heaven or hell. For in it shall be gathered up the many consciousnesses that will make up the long "now" that shall be the real you and I of our eternal present; and, like the unconscious affection that lies secretly imbedded in every thought and word, so shall the secret subconscious past of our life find then its real expression and exercise in the spontaneous and unhindered life of the spirit. For there is nothing in our life so absolutely forgotten that it cannot be recalled. So shall be realized that subtle prophecy of the Gospel that saith:

> There is nothing covered that shall not be revealed; neither hid, that shall not be known. Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops. (Luke xii, 2, 3.)

FRANK SEWALL.

THE NEW EVANGELIZATION.

By the Rev. Paul Sperry.

THE last great work of Emanuel Swedenborg was the preparation and publication of the "True Christian Religion." It was the crowning achievement of his remarkable career in the systematic statement of religious doctrine, a complete gathering together of the principles of faith and life which had been treated in greater detail in his various theological works which had preceded it. It was evidently designed to be the one most representative statement of the "Universal Theology of the New Church," comprehensive and thorough, yet concise and direct, necessarily dogmatic in character, yet simple and readable and adapted to the average man. It was the fruitage of many years of indirect preparation, published in the eighty-third year of the author's life, and reflecting therefore both the open-mindedness to illumination of a consecrated life, and the natural wisdom of a mature old age, by which he was enabled the better to express adequately those lofty principles of Christian life which form the basis of the work. Any one who makes a serious study of this veritable wonder-book of wisdom, will feel convinced that its completion was not only a momentous occasion in the life of this marvellous old scholar and theologian, but a signal event in the history of the statement of Christian doctrine. It marked a climax in the history of the Christian Church, a turning point in the progress of mankind toward a conception of the Lord and His ways of working for human welfare. With its publication, Christianity was given a worthy text-book of doctrine, an efficient guide to the interpretation of life, a companion volume by which to come into a deeper appreciation and understanding of the Word of God. It stated

the old and eternal truths of genuine Christianity in such a new and vital way as to constitute a new message to mankind; it heralded the Second Advent of the Lord into the world as the very Center and Life of that new gospel. By its very nature it must become the basis of a new evangelization. Such a book must of necessity gain readers and gather about itself a definite following. Books which cannot compare in the least with this one in depth and serious value have become the text-books of hundreds of thousands of disciples, and this in spite of their manifest flaws and inadequacies. The "True Christian Religion" has never needed revision, it has never been susceptible of augumentation; it stands forth unique in the world's library of religious literature.

But there is more in it than literature. In a memorandum at the very end of the great book, the author makes a very remarkable statement. He says,

> After this work was finished, the Lord called together His twelve disciples who followed Him in the world; and the next day He sent them all forth into the whole spiritual world to preach the Gospel that the Lord God Jesus Christ reigns, whose kingdom shall be for ages of ages, according to the prediction by Daniel (vii, 13, 14) and in the Apocalypse (xi, 15), and that "Blessed are they who come to the marriage supper of the Lamb" (Apocalypse xix, 9). This took place on the nineteenth of June, in the year 1770. This is meant by these words of the Lord: He will send His angels, and they shall gather His elect from one end of the heavens even to the other (Matt. xxiv, 31).

Surely this is a remarkable statement. It interests us now for two reasons; one, because the author therein states the very gist of this new gospel which is the basis of this new evangelization which we are considering, namely, the Gospel that the Lord God Jesus Christ reigns, whose kingdom shall be for ages of ages; and the other, because of a more or less widespread custom in our Church to celebrate the nineteenth of June as a memorial of that auspicious occasion of the Lord's sending out anew His disciples to preach the gospel of the establishment of His kingdom.

It might be thought perhaps that one hundred and forty-eight years or more is a long time in the measure of religious developments, and that any gospel new then would cease to merit the term now. But so narrow an estimate will not mislead us, if we realize the momentous character of the new gospel, its contrast with that which it is to supersede, and its inevitable future. Even compared with the nearly eighteen hundred years of Christian history which preceded it, this century and a half is a narrow span of time in which any evangelization which is worthy to abide, may be established securely and become recognized. The "True Christian Religion" is as new a book today as it was when it first came from the press, because its reconstruction of Christian doctrine is so radical, and its direct application to present-day conditions and needs is so specific, and so fundamental. Any one who reads its statements and is uninfluenced by the rather archaic character of its language in translation will be quite conscious that it is essentially new and thoroughly timely. A part of its purpose is to make clear the ways in which the Lord is fulfilling His promise to make all things new, and it shares itself in that general renewal. It is absolutely the most modern statement of fundamental Christianity to be found anywhere, despite the decades since its first appearance. Other similar works issued since then partake manifestly of those older elements of decadent Christianity which the conscience of the world has outgrown. It is, then, the basis of an evangelization which is not only new in point of time and essentially modern, but new in character and purpose. And besides this, it is new also in its method of procedure.

First of all, this new evangelization makes its appeal to mankind in the spirit of freedom. While it cites authority and bespeaks obedience to the Divine Master, yet it aims to convince man that the way of the Commandments is the best and happiest. It seeks to make man love the life of religion, which is essentially goodness, and choose it of his own accord. To this end it seeks also to satisfy his reason, to answer his questions, explain away his difficulties of con-

ception, and remove his honest doubts. It maintains that no man can be compelled to think and love the things of religion, and that unless he loves them they have no vital part in him, and are not at all effective for his salvation. Therefore it urges that no other form of compulsion than self-restraint and self-compulsion has a proper place in Christianity. It maintains that this freedom of love for what is good helps man toward a rational grasp of what is true, that vital other part in the experience of religion. No effective religious faith can be built upon mystery, and satisfy itself with what is not actually known but only taken for granted. The new gospel preaches a faith that depends upon knowledge and experience, which looks to revelation for instruction concerning the facts of religion, and then seeks not only to understand them rationally but to see them confirmed in practice and experience. It contends that faith separated from affection for what is good and true and from loving determination to live accordingly, is a spurious faith, which does not prepare one for heavenly life, that is, for salvation. These then are two distinct notes which this new evangelism sounds exultantly: that both freedom and reason are indispensable to genuine religious life and development. Freedom keeps reason alert and interested in the acquirement and practice of the truth; and reason keeps freedom from careless excess and disorderly license, making it sane and susceptible of guidance. Together, they furnish the environment in which the love of goodness and the understanding of truth may thrive.

But the most important message of this new era of Christianity is that announced by the Lord to His disciples as the essence of their preaching throughout the spiritual world, "that the Lord God Jesus Christ reigns." This has been the fact for nearly two thousand years. Ever since He said while in the world, "all power is given unto me in heaven and in earth," it has been true that He in His glorified humanity has reigned supreme. But men have not known this fact. The definite proclamation of it is new. The launching of a campaign of evangelization on the basis of

this fact is of comparatively recent occurrence. Think what it means. For centuries men have thought of a Heavenly Father reigning supreme, and that another lesser deity has been interceding on behalf of humanity, and seeking to have adopted as the rules of the universe those principles which He taught here in the world, and which men have considered so radical and so revolutionary. But into the darkness which must of necessity accompany any such confused thought regarding Deity there has come the marvellous announcement that the Lord God Jesus Christ reigns. First of all, it says that the Supreme Lord God is none other than Jesus Christ, and that therefore there is but one God, between whom and us there is no mediator. And it declares further that His reign is now in operation, His principles of love, persuasion, and help are the rules of His kingdom and are now in force; that if men here in the world would adopt those laws of action which are laid down in the Sermon on the Mount, all the forces of the Lord Christ's Kingdom would cooperate to make them effective. It means that now the Golden Rule is in force in heaven, and that the Two Great Commandments are in actual operation in the kingdom of our Lord which is universal. Principles of force, of hatred and revenge are of a past régime; they continue indeed in many disloyal individuals, but they are out of date, and have no proper place in the new order, now in effect. It means that there is no other Divine help available for our benefit than the personal help of the Sovereign Lord Jesus Christ. Hence prayers are rightly to be directed to no other than to Him, and these prayers for no other than His own mercy's sake. Listen to the prayers of Christian people today, and see if they have yet learned that the Lord God Jesus Christ reigns. Listen to the doctrinal teachings in many pulpits, and see if they bear evidence of a recognition of the Lord Christ's absolute sovereignty. Listen to the language of the streets, and see if men realize that they are profanely using the name of their sole Master and Truest Friend, whose Divine power alone is able to preserve them eternally. Does not the whole world sorely need to hear

this new declaration preached with zeal in every corner of the earth, simply and directly, but with a tremendous earnestness of conviction, that the Lord God Jesus Christ reigns?

The "Arcana Cœlestia" (n. 9925) gives us a helpful definition: "Evangelization is annunciation concerning the Lord and His advent and concerning the things which are from Him, which belong to salvation and eternal life." The "Apocalypse Revealed" (n. 478) states it in another way: "To evangelize means to announce the Advent of the Lord and to announce His Kingdom." It involves a double message: that the Lord Jesus Christ has been in absolute control of the universe, governing through His glorified humanity for twenty centuries; and that, at this latter day, He has been making His Second Advent among men of the earth, by a fuller revelation of His Divine nature and sovereignty. It is an old fact with a new significance, and a new event with an old meaning. One who helps to proclaim this universal gospel is like the one "who brings out of his treasury things new and old."

In the last chapter of the "True Christian Religion," Swedenborg gives a striking narrative which begins as follows:

> I was once taken up, as to my spirit, into the angelic heaven, and into one of its societies. And then some of the wise ones there came to me and said, "What news from earth?" I answered, "This is new, that the Lord has revealed arcana which in excellence surpass those revealed from the beginning of the church even until now." They asked, "What are they?" I replied, "They are these."

The author then enumerates under many headings the news he himself thought worthy to tell the angels, and in all of which they manifested interest and surprise that the inhabitants of the earth had not known them before. Let us refer very briefly to these items as belonging essentially to the new evangelization.

1. In the whole Word and in every particular of it there is a spiritual sense corresponding to the natural sense; by

means of that sense, the Word is a means of conjunction of the men of the Church with the Lord, and also of consociation with angels. 2. The correspondences of which the spiritual sense consists are disclosed by the Lord, that a conjunction of men of the Church with Himself and a consociation with the angels may be made. 3. The Lord has at this day made a revelation as to life after death, so that man may no longer from ignorance be in doubt as to his immortality. 4. It has at this day been revealed by the Lord that there is in the spiritual world a different sun from that of our world; that the sun of the spiritual world is pure love, and that ours is pure fire; therefore all that proceeds from that sun, because it is pure love, partakes of life, while all that proceeds from our sun, because it is pure fire, partakes not at all of life; and from this comes the distinction between the spiritual and the natural, which distinction, hitherto unknown, has been disclosed. 5. It has been disclosed that there are three degrees of life, and hence three heavens; that the mind of man is divided into these three degrees, and that man therefore corresponds to the three heavens.

The angels then asked whether anything else has been revealed. The author says:

> I answered that many other things have been revealed about the final judgment; the Lord as the God of heaven and earth; that God is one in person and in essence, in whom is the Divine Trinity, and that the Lord is this God; also about the New Church to be established by Him, and the doctrine of this church; about the holiness of the Sacred Scriptures; that the Apocalypse also has been revealed, and further, many things about the inhabitants of the planets, and the earths in the universe; besides many memorable and wonderful things from the spiritual world, by which much that is of wisdom has been disclosed from heaven.

Every one of these items involves something revolutionary in religious knowledge, and is worthy of a place in the preaching of a new evangelism. There are other elements of similar importance, and they all fit together into a systematic whole that bears evidence of its own verity and

hence satisfactoriness. There has never been a more complete basis for world-wide evangelization. It glorifies the inspired Word of God and makes its eternal lessons clear to present recognition, and available for modern use. It interprets religion in terms of life, and offers to practical people an attractive and happy righteousness, a satisfying and comforting faith. It transcends the appreciation of those who have accepted it and rejoiced in it for years; it affords them something new and wonderful at every step of their progress. It offers treasures to any stranger who will listen to its teachings fairly and attentively. Despite the comparatively slight recognition of its presences in the world today, it is the one greatest source of hope in the present chaos of conflicting principles and practices. While nations rise against nations and kingdoms against kingdoms, the one most substantial fact of all is that the Lord God Jesus Christ reigns; and the world sorely needs to become aware of it.

A further coincidence gives present point to our subject. Today many Christian churches have been observing an especial feast day which dates from the fourteenth century, the extreme tripersonal period of Christian belief; it is called Trinity Sunday. The New Church, under the influence of the new evangelization has changed the application of the festival, calling it the Feast of the Holy City, in token of the event which we have noted, when the Lord called his disciples about Him and sent them throughout the spiritual world to proclaim that the Lord God Jesus Christ reigns. "In Him dwelleth all the fullness of the Godhead bodily." In Him personally the trinity of parts or aspects finds a perfect unity of Divine nature. Swedenborg once wrote to his friend, Dr. Beyer,

> After the appearance of that book [the "True Christian Religion"] the Lord our Savior will operate both mediately and immediately toward the establishment throughout the whole of Christendom of a New Church based upon this theology. The new heaven, out of which the New Jerusalem will descend, will very soon be completed.

The prophecy has been fulfilled. The Church has been established; and it is dedicated to a new evangelization. Upon its banners is inscribed in golden letters, "The Lord God Jesus Christ reigns."

PAUL SPERRY.

THE CENTENNIAL OF THE CHURCH IN BOSTON.

IT is, indeed, a noteworthy event when a society of the New Christian Church reaches the completion of its first one hundred years. It may raise the question in some minds, whether it is entitled any longer to be called new. But never before has the thought of a New Era of human history been so general as now, since the great war; and never before has the demand for a new religion, a new Christianity, to meet the needs of this New Era, been so widespread. In this is made manifest the fact that the New Church is still new to the greatest part of the world,—even of the Christian world. Its work on earth has scarcely yet begun, although there have been three or four generations of New-Churchmen in some of our oldest societies.

Nor are we to conclude from this that the organized New Church has not done its duty in the century that is past in endeavoring to reach the world and minister to its religious needs. We know perfectly well that if the New Church had been generally accepted and practiced in the life of the world,—aye, in the part of it called Christian,—there would not have been the great war with its terrible devastations and tragic sufferings and sorrows. But that is not the fault of New-Churchmen of past generations. It simply shows how slowly the world can be prepared by the Lord to receive Him in His Second Coming, and be formed into His New Church. For the New Jerusalem is essentially an internal relation to the Lord in His Second Coming. Our little groups, or societies, of receivers, could be used by the Lord in ministering to the world only as fast as He, in His all-wise Providence, saw that it was eternally best for the people of the world to come into this relation. Through the century past, as now and always, the church must first of all "Wait on the Lord." It can but follow as He leads.

"Except the Lord build the city, they labor in vain that build it."

This "waiting on the Lord" to build the city is difficult for the zealous inhabitants of the New Jerusalem. A hundred years ago the progress seemed very slow to the little company of pioneers in whom the New Church was instituted in Boston. The world seemed to be almost shut up against their Gospel. After fifty years they and their successors spoke very humbly of the progress that had been made; but very gratefully. After seventy-five years it was the same. The growth in numbers had been comparatively small. And now, at the end of the century, there has been a decrease, instead of an increase. Moreover, at the time of the celebration, the great war was raging, and many of the young men of the Society were across the seas, or in camps, engaged in it.

Nevertheless, we approached the celebration with rejoicing, and with confidence in the Lord in His Second Coming, —that in His own good time, and in His own wise way, He is making all things new; and that in revealing Himself to us in the opened clouds of the letter of His Holy Word, He opens the gates of the Heavenly City through which we may enter, by faithfulness to Him in daily life on earth, into blessed relations with Him and His angels and one another, that are precious beyond all price.

In the evening of Monday, November 4, at 7.30 o'clock, after a brief reception, the centennial exercises began with reading the 122d Psalm, beginning,

> I was glad when they said unto me,
> Let us go into the house of the Lord.
> Our feet shall stand within thy gates,
> O Jerusalem,

and ending with the sweet words, to which every heart responded earnestly, saying,

> Peace be within thy walls,
> And prosperity within thy palaces.
> For my brethren and companions' sakes,

I will now say, Peace be within thee.
For the sake of the house of the Lord our God
I will seek thy good.

All then united in offering the Lord's prayer.

The Rev. James Reed, who had been the Pastor more than half a century, rose and spoke of the happy occasion which was then being celebrated, and of the joy felt by all in assembling for it. He expressed regret that he could not add more to its festivities, not realizing that he and Mrs. Reed, by their very presence and manifest happiness, were adding more than any one else.

Mr. Hay, Associate Pastor, in taking charge of the meeting, said,

> I doubt if there has ever been an instance like this before, when one man has opened the meetings in celebration of the fiftieth anniversary of his church, and of the seventy-fifth, and now of the one-hundredth; and when in a century of church life that man has lived as a part of it nearly eighty-four years, and has been acquainted with all its membership in earliest times. His life has been in loving touch with the three generations of people who have made this Society, and even with the fourth generation now beginning. And Mrs. Reed has shared with him in nearly all this, as she is doing tonight.

He welcomed all who were present from all these generations of the past century, and their children and children's children, and the more recent members and friends. He spoke of the fact that the church had its beginning in this community in a little circle of friends at Harvard College, and that its growth had been chiefly in extension from friend to friend. An illustration of it was found in the case of Warren Goddard, led into the church by his classmate Sampson Reed (an account of which was given later in the evening by the Rev. John Goddard, son of the former). "The church grew through daily intercourse with friends in business, in society, in every-day life, through letting the light shine, and warm, and influence others. The devotion of those early men and women was remarkable. I wonder if it is true of us today."

The historian of the occasion was then introduced, the grandson of the first Pastor of the Society, who served for its first half century, Dr. Thomas Worcester; he, the President of our Theological School, whose father and grandfather were Presidents of it before him, had been so kind as to take from his most busy life the time necessary to prepare an historical address for us, which now follows:

Address by Rev. Wm. L. Worcester.

You have been reminded that fifty years ago—to be exact, on the 18th of November, 1868—this Society celebrated the semi-centennial anniversary of its formation. After a service in the church the company adjourned to this room. It was a happy occasion. We discover only two defects in the celebration: the weather was so bad that most of the people who intended to come were unable to do so; and the program was so crowded that most of the addresses which were to have been delivered could not be given. Otherwise the meeting was a great success. Your Committee tonight have tried to avoid both these faults. They have doubtless done the best they could with the weather; and I suspect that one reason why I find myself here is that they believed that I would be brief and not crowd out the other speakers.

It was a happy meeting fifty years ago. Mr. Reed as Pastor of the Society was presiding, one of the first occasions on which he performed this duty. He had been chosen assistant minister and ordained in 1860. Thomas Worcester resigned in 1867, and Mr. Reed in the same year was chosen to succeed him as pastor; and in January, 1868, Mr. Reed was installed. It was in the same year a few months later that the semi-centennial was celebrated.

Three of the original twelve members of the Society were living at that time,—Thomas Worcester, Miss Margaret G. Cary, and the Rev. T. B. Haywood. Of these only Mr. Haywood was able to be present. The names of these three original members lead our thought back to the early days of the Society. Thomas Worcester was one of the

group of students in Harvard College, eleven in all, members of the class of 1818 and neighboring classes, who while in college became deeply interested in the doctrines of the New Church. Not all of these became members of the Boston Society at its formation, but some of them joined it a little later. The thought of these Harvard students reminds you of the finding of the books of Swedenborg, the *"Arcana"* and some other volumes, in a dusty corner of Harvard Hall. The finding of these books reminds you that they had been placed there by the Rev. William Hill, a minister of the Church of England, who made a missionary visit to this country in 1794, and came again in 1796 to make his permanent residence here. He had received knowledge of the New Church in England from the Rev. Jacob Duché, who had been a minister in Philadelphia, and had been called upon to offer the first prayer in Congress. William Hill also studied with the Rev. Mr. Clowes of Manchester, England, and became a minister of the Church of England for the express purpose of preaching the doctrines of the New Church.

When Thomas Worcester and others left college in 1818, there was already a group of New-Church people meeting in Boston; but we will defer mention of the beginnings of interest in Boston until we speak of Miss Cary. The meetings in Boston began in 1817, and the Society was organized by the Rev. Mr. Carll of Philadelphia, August 15, 1818, the event which we celebrate tonight. The Society had successively several places of meeting. We need not say much of these, as we are presently to see pictures of some of them. The Society was organized and met for some time in Boylston Hall, at the corner of Boylston and Washington Streets. It used for a time a hall in Pond Street, now Bedford Street, and then returned to Boylston Hall. Later it occupied Pantheon Hall, not far from Boylston; and then the Athenæum Lecture Hall on Pearl Street. It was there that Thomas Worcester was ordained in 1828. It met next in a hall on Phillip's Place, built expressly for the use of the Society by Mr. T. H. Carter. The hall was afterward built

over and around by Houghton and Dutton's store. This church on Bowdoin Street was built in 1844 and 1845, and has since been the home of the Society.

The Society was organized with twelve members; two joined it the next day, and four within the following month. Then for two years its membership hardly changed. After ten years it numbered 63. In 1850, five years after the completion of this church, a report of the Society records 450 members; and the same report says that the church since it was built has been uniformly well filled. In 1868, the year of the semi-centennial, there were 560 members.

The life of the Society during that half century can be well traced in its reports to the Massachusetts Association and to the General Convention. It was the habit in these reports, in addition to statistics, to give some space to one subject or another of church interest. Sometimes it was a matter of church order. Again it was the music which under the direction of Mr. Webb became an important feature of the worship. Singing classes were also established. In other reports the social life of the Society is considered. Again attention is given to the schools,—the week-day school and the Sunday school. Church finances are discussed; and the practice of tithing, which met with much favor in the Society. Publishing interests have a place, the publishing of the works of Swedenborg and of magazines, the *New Jerusalem Magazine* and the *Children's Magazine*. During these fifty years, evidently years of growth and progress, there is a conspicuous absence of advertising. Mr. Sampson Reed in writing of the history of the Society expressed it as his view that lectures addressed to persons ignorant of the doctrines may be useful, if they do not interfere with the regular work of the Society; for he believed that through the development of the Society's own orderly life it exerted its strongest influence in the community. A report of the Society to the Convention in 1850,—the same report which stated that the church since it was built had been uniformly well filled,—also states that no special means had been employed to attract persons to the church,

although all had been welcomed who were disposed to come.

In looking back from the end of the first fifty years, all the early members dwelt upon the great change which had taken place in conditions surrounding the Society. Thomas Worcester, after graduation from college, taught school for a time in Brookline; but he had great difficulty in securing the position because of his known interest in the doctrines of Swedenborg. His father had to say a good word for him, testifying that he believed that his son's interest in the New Church had done him good and not harm. I have heard my grandfather say that in the beginning of his ministry in Boston there was hardly a respectable minister in the city who dared to be civil to him. He himself wrote of those early days, that preaching seemed like speaking to a dense mass of opposition, "but for many years past," he adds, "the influence of the congregation opens the heart of the speaker and draws him forth"; and he concludes, "Happy is the lot of those who are to teach the Heavenly Doctrines upon earth henceforth."

The Rev. T. B. Haywood was probably the youngest of the original group. In his remarks at the semi-centennial he dwelt upon the change of conditions, so great that it could not be imagined by those who had not experienced it. Mr. Haywood was largely associated with editorial work of the Society. He was the chief editor of the first book of worship, and was later engaged in the translation of Swedenborg. He was also associated with the school established by the Society. This school began in 1836 under the charge of Miss Coburn and Mrs. Little. Mrs. Hobart also was a teacher in it. In 1839 a school for boys was added in charge of Mr. Beaman. Mr. Haywood was also a teacher. Copies of a circular issued in 1842 have lately been handed me, making announcement of the school, describing quite fully its courses of study, which included science and other branches outside the usual routine, arranged with a view to the child's orderly development. A list of the pupils is given in which we find many familiar names. There were seventy-eight in all. Mr. Reed has memories of this school,

and my father also had memories of it; for they both were pupils before they were three years old. As one of the youngest scholars, my father remembered the naps which he was allowed to take on one of the benches. Apparently he enjoyed this part of the exercises, for one day when Mrs. Hobart said, "John, are you asleep?" he promptly replied, "Yes, ma'am." This memory seemed to linger in his conscience. At another time the lesson was in sewing. My father, quite a little boy, got into trouble with his thread, and took it to Mrs. Hobart. She straightened him out, and took a few stitches herself. He was soon in trouble again, and took it back to her. She smoothed it out and absent-mindedly remarked, "You took those last stitches very well, John."

Miss Margaret G. Cary was ninety-three years old at the time of the semi-centennial celebration, and was not able to be present. Her name takes us back to the beginnings of the church in Boston, earlier than the interest in Cambridge. Miss Cary was of English descent, having been born in the West Indies; her home here was in Chelsea. As you know, the first public announcement of the doctrines of the New Church in Boston was made by James Glen, a Scotchman, who lectured at the Green Dragon Tavern in Union Street, in 1784, twelve years after the death of Swedenborg. He proclaimed the New Church also in Philadelphia, and as far south as Virginia, and preached also to the native Indians in Demerara, British Guiana. His work there was the beginning of the New-Church mission still existing in that country. Miss Cary's knowledge of the New Church began between the two visits of Mr. Hill in 1794 and 1796, and her first knowledge came from Mrs. Andrews who, I understand, was a sister of Mr. Hill. Miss Cary met Mr. Hill on his second visit, and describes him to us in her published recollections. To Miss Cary, as to others of that early day, the doctrines of the New Church were her very life; and they endured hardship and persecution for their faith. Through Mr. Roby, one of the original members of the Society, Miss Cary received the volumes of the "Arcana"

as they were published in England, and studied them diligently. This reminds me that soon after the formation of the Society the ladies gathered $50.00, which they put into the hands of Thomas Worcester to use as he thought best for the Society. After much consideration the money was spent for a set of the "Arcana"; and Miss Cary adds that the price was not too much in those days. I believe it is this same set of the "Arcana" which I have standing on my shelf at home. Miss Cary did a special service for the church in copying my grandfather's sermons in her neat hand for lending to individuals and little groups of New-Church people who were without a minister. In her letter to the semi-centennial meeting she was able to look back upon seventy years of the New Church, and rejoiced in the great change she had witnessed.

With these three patriarchs I must put Sampson Reed. He was not an original member of the Society, but a very early member. In an historical address to the Society, and in his biography of Thomas Worcester, he has preserved for us much of the early history. He too bears witness to the great change from the day when members of the New Church were treated with ridicule and contempt and its doctrines were despised, to the day when the doctrines and members of the church were honored. He saw in this the Providence of the Lord. His address to the semi-centennial meeting closed with these words: "If those to whom the precious interests of the church are hereafter committed are faithful and earnest in their work, and things change and advance in the same ratio as heretofore, could we now see fifty years into futurity, the glory of the vision might be too great for mortal eyes." These are words to take seriously. When we have brought our story up to the present we must return to them.

There have been landmarks in the history of the Society during the second fifty years. It has observed its seventy-fifth anniversary in 1893; also the twenty-fifth anniversary of Mr. Reed's installation in the same year, and the fiftieth anniversary of his ordination in 1910. All these occasions

have given opportunity to look back, and to note changes in the life of the Society. There has been no change in the church home, and no change in the purpose of the Society. It has followed the even tenor of its way so steadily and strongly that the Society has been a balance wheel for the whole church. In 1902 Mr. Hay became Associate Pastor. As to membership, soon after the semi-centennial several societies were formed in the neighborhood of Boston, withdrawing some members from the home church. Among these were the societies in Newtonville, Waltham, Boston Highlands (now Roxbury), Brookline and Cambridge. Still, in spite of these withdrawals the membership of the home church increased. In 1868 there were 560 members; in 1885, 629 members; in 1893, 602. It is, however, noted in connection with these reports that an increasingly large proportion of the Society lived at a distance, too far away to take active part in its worship and its work. Doubtless this change led also to withdrawals as new societies were formed in other parts of the country. In 1898 the Boston society had 530 members; in 1905, 518; and in 1916, 473. The conditions surrounding the church life continued to change. There was increasing tolerance and friendliness and respect for the teachings of the church and for its members, and increasing opportunity for cooperation with other churches. On all the anniversary occasions much cause was found for profound gratitude for the Lord's blessing upon the church. Yet have we realized the prediction of fifty years ago?

We note first Mr. Sampson Reed's condition,—that those to whom the interests of the church were committed should be faithful and earnest. We hardly dare to claim that we have been as faithful and as earnest as the pioneers. They were strong men and women, and conditions compelled them to be heroic in their devotion to the church, and sacrifice for its sake. If they were to have the church at all, they must have it in this way. Conditions have not always been so compelling. Yet the leaders of this church, ministers and laymen, have been faithful and earnest; they have been conspicuous for faithfulness and earnestness. But now

after fifty years is Mr. Reed's vision realized? The life and growth of the church in any period must depend upon its touch with the Divine source of life, and upon its sympathetic touch with the needs and interests of its time. In the early days of this Society the interest of the Christian world was in doctrine. When one presented a new doctrine, and showed the unreasonableness of an old doctrine, he met people on the ground of universal interest. It is not so today. Have we been alive to the changes in the world about us? Have we felt where the real interest of religious people lay, and have we kept pace with this changing interest in our understanding of the New Church and in our power of presenting it?

This subject was touched upon in remarks made by my father at the two anniversaries in 1893. On the first occasion he spoke of the changing demand made upon the church as to preaching. The first period of the church was characterized by patient methodical exposition of the Scriptures in series, often in long series. There was also much contrasting of the new doctrines with the old doctrines still prevailing. My grandfather's preaching was of this kind, admirably adapted to the needs of its day. Then arose another generation in the church, who had never been in the old doctrines, and were not interested in hearing its errors condemned. They did not feel the need of methodical exposition of the Scriptures, but demanded broader applications of the doctrines, and more effort to express them in the language of the world. In a sense, my father said, this generation was harvesting the principles sown by the preceding generation, while their sermons and lectures became as leaves to fertilize the earth. There would be as great a change between this generation and the one to follow. Already my father heard voices saying, "The general truths of the church are familiar to us, please lead us on. Don't talk so much about these things, but lead us into the experience of them." So with the spirit of the Word. So with the presence of the Lord. He blessed the voices which were making such demands, and said that the preaching to come

must be as different from that of his time as his was from the preaching of the early days. In turn the sermons and lectures of his time would become as leaves to fertilize the earth. The forms of teaching of any time are limiting and must be dropped. The life and fruitfulness of the church is from the Lord, and this life must move on to new expression and development.

In my father's words at the 75th anniversary, he pictured the expansion which must have come to the early members of the church who have passed into the spiritual world; and he tried to imagine what they would say to us from their higher and broader point of view. He pictured them as saying,

> You do not know anything about the measures that the Divine Providence is using to bring the whole world to a recognition of these beautiful truths of heaven. Your duty is to hold them faithfully. You must bring the teachings more into your lives, and love the Lord and the world as no others know how to do.

He hears them saying,

> We were shut in,—shut in by force of circumstances; but we find that we really are a part of mankind; that all are parts of one, and that these heavenly truths apply not only to ourselves, and to our own community, but to the world. Realize them in this larger way, and know as you have never known before the saving love of the Lord.

I believe that Mr. Reed spoke true that the glory of the vision in one hundred years would be too great for mortal eyes; and I believe that my father spoke true that the growth of the church must be from doctrine to realization of love of the Lord and of the neighbor in life, and that we must see the Coming of the Lord not in our own small group alone, but in the world. His prophecy was true, but general and abstract, as all prophecy must be until the event. Are we blind to the event, to the Lord's Coming, because of its greatness which affects not us alone, but all mankind? Are we blind to the means which the Lord is using to effect His Coming? And are we blind to the fruits of His Coming in the life of humanity? More and more I am convinced that

the Lord is working in many ways, and that, taking the world as a whole, His Coming will be seen not so much in doctrine, as in life, and in life that at first has little conscious connection with doctrine. It is so with the new science, with the new benevolence, and the new utilities, which we know are a part of His Coming; and the reason is that the Lord works from first principles through ultimates, and in ultimates His working is first manifest. It is for us who have true doctrine and light from the Word to recognize the life of brotherhood, of service, of sacrifice, such as has been not created, but manifested by the war,—the life that can make one with heaven. It is for us to recognize this life, to have part in it ourselves, and to join to it the doctrine which shall explain it and bring it into conscious relation with the Lord its source, and make it living and enduring. The glorious vision is at hand too great for mortal eyes. Are we learning to read truly the signs of the times? Are we awake to our opportunity, an opportunity such as was never given to any church in any age? Are we rejoicing in it, giving ourselves to it humbly, and with all our might and with all the enthusiasm of our souls? Or does the Lord come and find us sleeping? The next fifty years will tell.

After the address a hymn, written for us by one of our members in her eighty-ninth year, Mrs. Sarah Martyn Wright, a resident at the Lynn Neighborhood House, and mother of the head-resident, Mrs. Grace Wright Gregg, was sung.

The stereopticon was employed to present pictures of the old Green Dragon Tavern, where the New-Church doctrines were first publicly presented by James Glen in 1784; of Boylston Hall, where the Boston Society was instituted by the Rev. Maskil M. Carll, August 15, 1818; of the Athenæum Hall, where Dr. Thomas Worcester was ordained in 1828, although he had been virtually Pastor of the Society since 1821; of the hall in Phillips Place, built for the Society by Mr. T. H. Carter, in which it worshipped

from 1831 to 1845; of the present church on Bowdoin St., dedicated June 11, 1845; of its Pastors and the Chairmen of its Church Committee down to the present time; and many other pictures of historic interest in this connection.

The Rev. Julian K. Smyth of New York was then introduced as "one without whom we could not get along tonight. There is scarcely anything of this kind that can get along without him; not merely because he is President of the General Convention, but because we all love him so much that we always want him with us."

Address by Rev. Julian K. Smyth.

Dear Mr. Reed and Mrs. Reed, Mr. Hay and Mrs. Hay, and members and friends of the Boston Society:

If I could in even a small degree represent tonight the Convention of the Church, my voice, my words, my being would be vibrant with joy and affection, so that you would realize how completely the church rejoices in your history and all its experiences, and how, if it only knew of it at this moment, it would be entering, with all its heart and mind, into this beautiful anniversary.

We have all come to think of this church, not because it is the oldest, or because it has become the largest, but for better reasons; we think of it as in a sense one of the great home churches of our general body; and it has represented in its life and in its history a certain quality of depth and sincerity and steadiness of purpose which, as my Brother well said, has served as a splendid balance to the church at large.

If I could—and I can very easily—step out of my representative character and drop down into my own character, I might perhaps illustrate the sort of uplook which we have all had, the attitude we have held towards this church, by telling you that I was never so scared in all my life as when, on a Sunday in July, 1878, through the invitation which was brought about by Mr. William Cutler, I ascended those pulpit steps to preach to the Boston Society. I have not altogether gotten over that feeling; at least, I certainly

have not outgrown the feeling of respect and of confidence and of affection for all that is represented by the Boston Society. We do well to observe anniversaries of this kind. There are powers of moral quickening, I am sure, that come with the right kind of communion with the ancient heroism, and I think that one of the characteristic features of the history of this church is the heroism of its early days.

I think that our church body as a whole, if it should say, as it can say, referring to the early pioneer days, that there were giants in those days, will always be ready to say that perhaps the larger number of giants came out of this Society; and that there was many a giant form, spiritually speaking at least, that strode down those aisles and sat erect in the pews of the Bowdoin Street Church.

May I read to you, as illustrating some of the moral quickenings, communions, heroisms of an early period, a little extract from "The Pilgrim's Progress." It is in the second part, where Christiana and the children and Mercy are represented by Bunyan with fine psychological insight as stopping at the different relics and tokens of the two great pilgrims, Christian and Faithful, who had gone the way that they were traveling, only in an earlier day. He represents them as tarrying just long enough to be re-inspired, and to go along their way with new songs on their lips.

> Then said the guide to Christiana, "This is the place, on this ground Christian stood, and up there came Apollyon against him. And look, did not I tell you? Here is some of your husband's blood upon these stones to this day: behold, also, how here and there are yet to be seen upon the place some of the shivers of Apollyon's broken darts; see also how they did beat the ground with their feet as they fought, to make good their places against each other; how also, with their by-blows they did split the very stones in pieces. Verily, Christian did here play the man, and showed himself as stout as could, had he been there, even Hercules himself."

But even finer,—because he who drew the picture drew it with divine wisdom,—even finer is that picture in the Old Testament of the Israelite who was being carried out dead, and who was let down into the grave of Elisha, that heroic

figure, that great prophet, with the result, as it is briefly chronicled: "Then when he touched the bones of Elisha, the man revived and stood upon his feet." You know what it is for us sometimes to say, when we have heard something that comes to us with power as a truth, that it caused us to sit up and take notice. The Word, with greater fulness of meaning, says: "Then when he touched the bones, the man revived and stood upon his feet."

I think that there is nothing that we might more truly hope for from a celebration of this kind than that we all might feel that we are being thus let down. If any part of us, any of our interests, any of our affections, any of our devotions which ought to be alive and dedicated to the church, make us conscious in any degree of our feeling of deadness, of discouragement—then to feel the touch of those ancient bones should give us a power which we ought to receive.

And I do not speak of this so much of these men in their personal character, great as it was, but I do think of them as representing, in a way that makes us all glad and grateful tonight, the real truth and spirit of the Church of which they were such noble exponents. And mark how divinely significant it is, that the thing which brought the dead man to his feet was not the soft flesh of Elisha, not his soft raiment, but the *bones* of the man, the hard things of the man, the things that enabled him to stand and do his work as a prophet. What inspires me the most in following the history of this church, as Mr. Worcester has sketched it, as the pictures have brought it before us, are the strong things in the men of these early days—the *bones* of those times.

May I just briefly mention what some of these bones seem to me to have been: first, the intense *conviction* which all these men had, every one of them, so far as the records go. If there were soft men in those days, their names have dropped out. But the men who were strong and stood upon their feet, the men with bones, were men who were marked by intense conviction; and that conviction was a conviction which fed itself and maintained itself through a constant

study and appreciation of the truths which made them what they were. That generation of New-Churchmen were students, readers, not in any purely academic sense, but as men who felt the need of the strength necessary to maintain the stand which they had taken. I have heard old Dr. Thomas Worcester say with his own lips to me, as an encouragement to a young novitiate minister, speaking of his own experience: "I had to read for my life."

Another element that stands out grandly is that of an inflexibility of purpose; apparently never a doubt as to the future of the Church, never a doubt but what there lay before it a great mission. There seemed to be scarcely a temptation to deviate from this one purpose which had brought them together, and which held them together.

And then, too, with it all, a lofty independence. They were not depressed, they were not oppressed, by the fact that they were misunderstood, that they were looked upon with suspicion. They had a wonderfully beautiful, noble spirit of independence, which enabled them to maintain the vision that ever shone before their eyes. You never read in those early times—at least I have never read—of there being anything like a sense of shame about the Church; never a confession that they felt in the least depressed by the fact of the position which it held. The tendency was rather perhaps the other way, tending to exclusiveness, perhaps to a narrowness of faith, as if all the promise in that vision of the New Jerusalem was being focused upon this body of which they were a part. But at least they were not afraid to play the part of men who were willing to take their place and maintain their place in a Church which, however small, they felt held this glorious future before them.

The typical man of those times seems to me to be expressed by these words:

> He saw God stand upon the weaker side;
> Therefore he went and humbly joined him to the weaker part,
> So he could be the nearer to God's heart,
> And feel its solemn pulses sending blood
> Through for the widespread veins of endless good.

Lastly, there was the element which I can only think to characterize as the element of majestic patience; the willingness to wait for God to work out His eternal purposes. And it seems to me, dear friends, that the thing that we want to experience tonight is, so to say, to let our spirits, if they are depressed or doubtful or discouraged, if any of us have not been faithful, if we feel more as if we were being carried out like that man of Israel,—to let our spirits feel once more the touch of those great bones of the prophet, and to feel coming up into our lives once more that same spirit of conviction, once more that inflexibility of purpose, once more that high and beautiful independence of the spirit, and once more that magnificent patience. So that, if we cannot see the outward growth and prosperity, which seem to trouble some people so much, at least we shall not miss the greater things, and we shall go out from this celebration feeling strengthened and braced, and more than ever ready and thankful to play our part as New-Churchmen.

My dear friends, we have met tonight in one of the greatest nights in all the world's history. We come together to celebrate this anniversary on a night when our souls are all quivering with the news that this war is all but at an end. Your own Senator Weeks has sent the confidential word that tomorrow you will probably read that the arch enemy has felt obliged to sign an armistice which will be tantamount to a complete surrender! Think you that in the Divine Providence there is no connection between the celebration this evening and that which is stirring the whole world? Is it not that midnight hour when the cry goes forth: "Behold the Bridegroom cometh, go ye out to meet him!"

The end of an old period, the beginning of a new. And I am very sure that those who are in the life and the love of the Church of the New Jerusalem never felt more anxious to play the part which the Lord desires it to play in the reconstruction of the world that is coming, whether it conceive exactly what its part is to be or no, than now; and that with it, as it seems to me, there comes a renewal of spirit, a re-

newal of courage, and certainly there ought to be a renewal of desire, to go on so that the next one hundred years of the Church of the New Jerusalem in this country and in the world shall receive at least a double portion of the Lord's spirit. May this indeed be your experience!

Mr. Hay then said, If we do not realize anew the importance of our mission as a church, if we do not, each one of us, resolve to imitate, or rather to follow in the footsteps of our fathers, and become as devoted as they were to the cause of our Lord and Master, it won't be Mr. Smyth's fault. He certainly has challenged us to our very best endeavor, and has called our attention to the fact that the end of one hundred years means also the beginning of one hundred years, and that we now have our opportunity to play our part, to do our duty, in this beginning of the new century of the life of this church.

The church was one in its beginning; here in Boston there was one Boston Society. Today there are several societies of the New Church in this center. But I trust that we all feel that we are one in spirit and in brotherhood, and now we are going to call upon the representatives of these different societies. This church has been referred to as the Mother church. Therefore we will call upon the representatives of the Mother's children, the neighboring churches, for remarks, for greetings, for addresses. But they must be somewhat brief. We are very sorry; we wish we could stay all night.

And first let us hear from the son of the classmate of Mr. Reed's father, the Rev. John Goddard, Pastor of the Newtonville Society.

Address by Rev. John Goddard.

When we were present at the International Swedenborg Congress in London in 1910, Mr. Smyth had an address, and Mr. Reed was to follow him. When Mr. Smyth had finished, Mr. Reed rose and said: "Mr. Smyth is a hard man to follow." But he followed him; and I will try.

As Pastor of the Newtonville Society, which is one of the children of this church, I want to congratulate you all—the pastors and their wives, and all the members of the church—for your great work as a Society in helping to sustain the influence of the Church in the whole community around.

Possibly you may like to hear a few words of reminiscence in regard to what Mr. Hay has spoken of. My father was one of the four members of the class of 1818, in Harvard College. Mr. Worcester, Mr. Reed, Mr. Wilkins and my father were classmates.

My father knew nothing of the New Church during his college course; and if he had heard of Swedenborg it would have repelled him, for a reason which I think you will be interested to hear. There was a man in Portsmouth, New Hampshire, where my father was born, who was considered very queer. He was very sociable; would visit houses again and again, without invitation; and would always bring a large quarto book with him. He was considered, I say, simple-minded. He was a Swedenborgian. It was said that Swedenborgians were simple-minded, or worse; and that was the impression my father got of Swedenborg and Swedenborgians in early life. He also said when that man came to the house,—he was then a little child of three or four years,—he would take him up in his lap and gently read to him out of this great volume. My father in later life traced to that event a possible cause of his conversion to the New Church, which I now want to say a word about.

During his college course, my father, although knowing these friends and others in the college, was not acquainted with them on that deeper side at all. After graduation he studied with the Rev. Dr. Harris as a post-graduate. Mr. Reed's father, Sampson Reed, was then studying in the Theological School of Harvard College, with the intention of becoming a minister. Before graduation my father began to be troubled about the doctrine of the Trinity; and he became more and more troubled, and finally distressed; and yet he never spoke to any one about it. This went on for

a long time. He would go to bed at night and lie awake, and there would come before his vision a picture of the three Gods, the Trinity,—the Father, the Son, and the Holy Spirit. And when that came to his mind, he was distressed beyond measure; he did not know why. By and by, as he looked at the picture in his distress, two of the figures would fade away, leaving the Lord Jesus. Then he was happy; he did not know why.

One night he was passing the door of Mr. Reed's room,—in old Hollis Hall, I think,—and Mr. Reed, who happened to be at the door, said: "Goddard, you never come in to see me."

My father felt rebuked. He felt that he had not been very sociable to Mr. Reed, who was a deep student, devoted to his books. He thought at once of this trouble he had about the Trinity, and said to himself, "Here is a theological student; perhaps he will help me." Then aloud: "I will come in now, if you wish."

He went in, and in a little while got on this subject of his trouble, and confessed what he had been going through,—about this mental picture almost like a vision, and of its results: first distressed, then happy.

Mr. Reed began to give the New-Church doctrine of the Lord to him. He was delighted beyond measure, deeply delighted and uplifted. Then he began to question Mr. Reed,—question after question. Finally Mr. Reed said, "Well, if you want to know more, you must read."

"Read what?"

"Read Swedenborg."

Father said, it was as if he had been dropped down from the third heaven at least to the earth, if not farther. Distressed again, pained, he got up and walked the floor back and forth. He said, "You have taken away my joy."

Then he told the story of this man in Portsmouth; and of another man in Portland, a similar man. They were the only two men he had ever heard of who were Swedenborgians,—and they were at least very simple-minded, if not

worse. They were men contemned, despised. Is it strange that he felt as he did?

Mr. Reed said, "Goddard, is it right?"

"Is what right?"

"Is it right that you should judge a man, an author, without reading him?"

He walked the floor again. Finally he said, "No, it isn't right. I will read."

He came into the Church through his recognition of the doctrine of the Lord Jesus Christ, our foundation. It is on that realization, and the love and the life that follows that realization, that the New Church is to grow. It cannot grow otherwise. It will grow when we come into that life which John Clowes felt when he was preaching in Manchester, and recalled these words which he had recently seen for the first time in one of Swedenborg's books: *"DIVINUM HUMANUM."* When they came to him in the vision of the morning, he had a glimpse of that peace which Swedenborg describes in "Heaven and Hell," and which I trust we all sometime in some measure shall realize.

Mr. and Mrs. Reed, Mr. and Mrs. Hay, and all the friends in the church, I trust we shall come to be in that place which has been described to us tonight, where these old members are speaking from the other side.

Mr. Hay said: Mr. Goddard has turned our thoughts to something suggested to me by Mr. Worcester in his address, namely, that these men of the past who looked forward to the glory for the New Church in the future, may be with us in spirit in this celebration. Why should they not be? The two worlds are not distant from each other, and our faith is in the nearness of these two worlds, and in the fact that the Lord ministers to men on earth through angels; and in the fact that the Holy City, New Jerusalem, descends out of Heaven from God to men. Therefore Heaven must be very near to men in heavenly states. And when we are celebrating such an event as this, how can

it help being true that these men are with us, and enjoying with us, and helping us to enjoy, what we have tonight?

One who was very active in the early days of the church, and especially successful in teaching of the nearness of the other world, was the Rev. Abiel Silver, who was the leader in the formation of the Roxbury Society. His daughter is with us tonight, and will bring greetings from the Roxbury Society.

Address of Miss Ednah C. Silver.

The New Church in the Massachusetts Association may be compared to a tree, with the Boston Society as the tap root; it was the first to take permanent organized form. A tree at its best in a generous field is a tree with branching roots. These are represented by the societies in smaller cities reaching all the way to Providence, R. I., and Contoocook, N. H.; they gain other nourishment, they reach other soil, they have the neighborhood touch. During the Roxbury Society's forty-eight years of existence hundreds of persons have been reached by it more or less intimately through propinquity; some would not have known the existence of our faith, save as it was brought to their very doors.

Mrs. William F. Jackson started the New-Church movement in Roxbury by gatherings in her own parlor. One of the early pioneers was Dr. Joseph P. Paine from Maine. Our parish has included more than forty valuable members springing from Bangor, Bath, Portland and Gardiner. Indeed the Society is in good part a child of Maine, with the Brookline Society as its early and gracious god-mother.

The Rev. Abiel Silver did not accept the proffered invitation made in 1868 to organize the Roxbury New-Church movement until he had laid the matter before the Rev. Thomas Worcester and the Rev. James Reed, and received their friendly recognition, after which he did not act hastily. There was a preparatory period of thirty-one months, beginning Sunday, May 3, 1868, during which thirty adults and thirteen children were baptized, the Sunday school under Dr. John T. Harris reached a membership of fifty-

nine in addition to the minister's large adult class, and neighborhood meetings were conducted at private houses with opportunity for questions and answers on doctrinal subjects.

The Boston Highlands Society of the New Jerusalem, as it was then called, was instituted on Sunday, December 18, 1868, with forty-nine members. A week previous, a communication was received from the Boston Society, from which a brief extract will be given:

"*Resolved:* That we take great pleasure and satisfaction in the prospect of another society of the New Church within the limits of our city; that we cordially extend to it the right hand of fellowship; that it has our best wishes for its peace and prosperity. . . ."

In return we of the Roxbury Society now offer a cordial salutation to the Boston Society; we present congratulations on its century of existence; we recognize its early brave efforts against difficult conditions; and we wish it all true prosperity.

Addresses followed by the Rev. Clyde W. Broomell, Pastor of the Brookline Society, by the Rev. Chauncey Giles Hubbell, Pastor of the Waltham Society, and by Mr. Benjamin Pettee, Chairman of the Church Committee of the Boston Society; and several letters were read from members who were unable to be present. They will be printed in the little memorial of the occasion soon to be published for the use of the members and friends.

H. Clinton Hay.

MARRIAGE AND DIVORCE.

By James Everett Young.

MARRIAGE is a universal observance. Ever since mankind was formed, there was a relationship between man and woman, resulting in the propagation of the race. The relationship of the sexes necessary to make a man is fundamental, and goes to the very root and fibre of humanity. This is, as may be expected, reflected in, or rather proven by, the correspondence of man and woman.

The two essentials of all things in a man's life are love and wisdom. Everything of that life, civil, moral and spiritual, hinges upon love and wisdom, and apart from these is nothing. It is the same with all things of the life of the composite man, which is a society larger or smaller, a kingdom, an empire, a church, and even the angelic heaven. Take away love and wisdom from these, and you will find that they are nothing. If there were more of love than of wisdom, or more wisdom than of love in any created work, it could have continued existence only in the measure in which the two were equally in it, excess of either one or the other passing off. They comprise the whole of man, and without both of them in man existing equally, he could not be born nor could he exist. Man corresponds to love or the the will. Man also corresponds to the lungs, and woman to the heart. The Lord in the Word is called the bridegroom, and the Church is called the bride. From this can be seen the wonderful importance of the marriage relation, and the absolute necessity of its continued existence in the greatest possible purity and vigor.

Just as all of a man's life results from the union of love and wisdom in him, so all of his future, all that he does, thinks, imagines, both in the natural plane and in the spir-

itual plane—likewise all the future of the race on the earth, the future of the earth itself, and the future of the heavens, depend on the relationship between man and woman and their proper union on the natural plane. It is not too much to say that marriage is the greatest and most weighty event in a man's life, and the one fraught with the greatest and most momentous consequences.

As man was originally created, and as he lived in the most ancient times, he had only one wife. How could there be more than that with that correspondence? Can a normal man have two or more hearts? Can he be composed of one part wisdom, and two or more parts love? This is no more possible in a normal man than is the existence of three Gods. Man was born with love and wisdom distinctly one, and there was originally one church. As long as the world was in its normal state, that was the way man remained, and that was the way the Church remained. So the Ancients, Swedenborg tells us, had only one wife, and there were no divorces possible, in that the causes for them could not exist. It was only after the Fall, when man's will and understanding became separated, and evils came into the world, that there were plural marriages, and divorces came into being. The extent of the Fall may be seen in the fact that Solomon had seven hundred wives, and three hundred concubines. This was permitted in the representative Jewish Church simply as a sign showing the condition of the Lord's church at that day. His wives each represented a different church, showing how far mankind had fallen at that time from the true normal condition; and the importance of the marriage relation is shown by the fact that it was selected to show this condition of the Lord's church. The change in the marriage relation on the earth simply mirrored the change in the Lord's church.

Divorces and plural marriages are simply excrescences. Like all evils, like disease, war, and troubles of all kinds, they are negative. They do not exist in the true and proper order of things. They were permitted for the sake of the Jewish nation. Jesus told the Jews that divorces were per-

mitted to them for the hardness of their hearts, and divorce and the causes for them are the only possible results from the debased wills of men on earth; and they will continue until the wills of men are so changed that the causes cannot exist.

What then is the duty of New-Churchmen towards them? New-Churchmen must first learn thoroughly the world as it is. Then, by diligently studying the Bible and the writings of Swedenborg, they must find out how it ought to be; and then they must do all they can to make it what it ought to be. At present only to a small degree is the world openly countenancing a plurality of wives. It has grown to that extent. It is still openly countenancing divorces and remarriages, and apparently increasingly so. What then is our duty towards divorce? Shall we say what we all would like to say, and what we all feel is the result to be attained; that there be no more divorces and remarriages? We feel that on principle this is the correct stand, and we all feel that at some time in the world's career, when the millennium is reached, this will be the condition of things; but, although it is a dangerous concession to an evil, few of us would, I think, say that this would be best for the world as it now is. We must go about this slowly and accomplish it by degrees. We must take into consideration the condition mankind is now in. In the world now there is very little marrying from "internal affection," i. e., there are very few real marriages.

Let me call the reader's attention to the parable of the unjust steward. He had defrauded his master, and he was beginning to feel the result of his wrong acts. He did what was for his best interests on the purely worldly plane by committing further wrongs to his master and defrauding him still further, by forgiving to the debtors part of the debt without any payment, and so making friends of them. And yet he was commended, and our Lord said he had done wisely: "for the children of this world are in their generation wiser than the children of light." To my mind one meaning of this is, that taking the world as it is, the steps taken by the world to protect itself from its evil doings, the

results of long periods of general thought of mankind for its own protection, are the best for it in its special condition under the times and circumstances. The best minds of men, —natural if you will, but assisted from time to time by flashes of wisdom from the Lord,—during the ages comprising the life of man have been considering evils, they have recognized the painful results of evils, and they have tried many ways of minimizing their results on the natural plane. While still holding to the evils and cherishing them, they have, like the unjust steward, evolved a method of curbing the results of these evils so as to make the world bearable on the natural plane. These methods, compiled through ages and systemized in various ways, are known under the general term of the "Law."

No one can deny that the better, easier, cleaner way would have been to stop practising the evils; but this the natural minds of men have not decreed. They preferred to enjoy the evils and to labor with the remedies, to lessen the evil results of them. In devising these laws they have acted in the best way they were capable of, and have achieved the best results for them.

It is needless to say here, that it is the duty of every man to obey the laws of his country. They represent the feelings and desires of the majority of the people. Whether they seem to any individual, with his limited, more or less biassed, knowledge and experience, just or unjust, good or bad, he should obey them and should do what he can to give them force and effect. There are legal and proper ways, in this country at least, in which unjust laws may be changed; and when, as in the past, laws have become obsolete or needless, and do not continue to represent the feeling of the majority, they may be, as they have been, changed to conform to the desires of the majority. As long as they remain the laws of his country, it is the duty of every New-Churchman to obey them cheerfully, and to be governed by them.

New-Churchmen should recognize the actual and practical; we should appreciate the wisdom of the men of this

world, although it is only natural. We should do what we can to assist in carrying out the laws made by man for governing the earth, even though we may see how the laws might be made better. If, therefore, the law says a certain act is a crime and a man doing it should be punished as a criminal, we should do what we can reasonably to assist in preventing the commission of the act, but if committed, we should favor punishing the criminal. If one of the punishments is death or imprisonment, or the loss of all or part of his property, this makes no difference; the law should be conformed to just the same. If one of the punishments is the breaking off of marriage relations with the guilty one's marriage partner, and if it permits both partners to remarry, it is in the same category; that is the law of the land, and should be obeyed. It is the duty of us all, therefore, to uphold the divorce law as much as any other law, and to help in its application, considering it as the best that the shortsightedness of the world can do for itself. Bye and bye, and increasingly so as time goes on, the world will look beyond and above itself for aid. It will realize that God is beckoning onward and upward; that not to heed Him leads to death and destruction; that to heed Him leads to life and happiness, not only hereafter but on this earth. When the world fully realizes that disease, evil, and calamities of all kinds, are only the natural, unescapable results of evil individual lives, just as ulcers are the result of an inward impurity of the blood, the world will begin to care for itself in the true way. It has begun to realize this already; and fuller realization will bring reforms which will steadily continue until gradually one after the other ulcers will heal up through want of impurities to feed upon. Divorce will continue until by a general advance in regeneration the evil is overcome, and the world will move on to temptation on a higher plane. This will not be for ages; and until it comes, we of this generation must be governed by the conditions as we find them. This may seem "human prudence" substituted for "Divine Providence"; but recall the parable.

Marriage has always been on a plane by itself. The legal definition of it is,

> the civil status or personal relation of one man and one woman joined together in a matrimonial union which was lawfully entered into, is intended to continue during their joint lives, is not dissoluble by their consent or agreement, and involves their reciprocal rights and obligations imposed by law on such a union.

Marriage, in the sense of the completed matrimonial engagement, is unlike any other contract known to the law, chiefly because it cannot be terminated or dissolved by the parties, but only by the sovereign power of the State. Nor can its mutual rights and obligations be modified by agreement. In truth, whatever contractual elements it may contain, these are important only in its inception; for once entered upon it becomes a relation rather than a contract, and invests each party with a status toward the other and society at large, involving duties and responsibilities which are no longer matter for private regulation but concern the commonwealth.

The United States is composed of forty-eight States. To a certain extent each State is sovereign; it makes its own laws and governs itself as though it were entirely independent of all the other States. On matters concerning which the Federal Congress has legislated, the United States laws prevail; if there is no Federal legislation the State laws prevail. There is at present no Federal legislation relating to marriage or divorce. Each State has its own laws in regard to these matters, and they differ in some respects. The consequence is that at the present time it is legally possible for the same man to be single in one State, a properly married man in another State, and a man with two or more wives in still another. This, of course, is very wrong and should be changed; but it can be changed only by Federal legislation providing for universal marriage and divorce laws which, without doubt, will some time be passed.

Most States follow the Levitical prohibitions in regard to marriage. Massachusetts provides that a man shall not marry his mother, grandmother, daughter, granddaughter,

sister, stepmother, grandfather's wife, son's wife, grandson's wife, wife's mother, wife's grandmother, wife's daughter, wife's granddaughter, brother's daughter, sister's daughter, father's sister, or mother's sister. Similar appropriate prohibitions are made for women. An insane person may not marry. People may not marry until the age of consent is reached, which is sixteen for the female and eighteen for the male; and any such marriage is void if the parties separate during non-age, and do not afterward cohabit. No official shall perform a marriage without consent of the parent or guardian, if he has reasonable cause to believe the male to be under twenty-one and the female under eighteen. Persons residing in Massachusetts and barred from marriage by Massachusetts laws may not go into another State and marry and return to Massachusetts, as the marriage would in that case be void. The issue of a marriage declared void by reason of consanguinity or affinity of the parties are illegitimate; issue of marriage declared void by non-age or imbecility are made the legitimate children of the one not under the disability.

Marriage may be performed in Massachusetts by a minister of the gospel ordained according to the usages of his denomination who resides in the Commonwealth and continues to perform the functions of his office. Clerks of court and their assistants, certain registrars and justices of the peace designated by the Governor, are also authorized. No one can solemnize a marriage who cannot read and write the English language. A record of the marriage must be filed with the clerk of the City or Town where solemnized, under severe penalty; and these records are kept as evidence of marriage, and any one may get a copy on payment of the fee. Notice of intentions must first be given to the city or town clerk where each party resides, and each is given a certificate or license, which must be given to the official before the marriage can be performed. Failure to do this will not necessarily vitiate the marriage, but renders the parties liable criminally. Generally a marriage that is performed under the laws of other states and countries is good in

Massachusetts, unless it comes under the prohibitions of the Massachusetts laws. A similar statment holds good also in some other States.

The State is also interested in the dissolution of marriage. An ordinary contract may be broken by an agreement of both parties. Formerly marriage could be so broken, but not now. The State must agree to it; and not only that, the State must be satisfied that there is what it has decreed shall be a lawful cause for it. This lawful cause must be proven. Parties may agree to a divorce, but this matters not. If the Court finds collusion, finds that the parties are conniving in their attempts to get a divorce, the Court will universally refuse to grant the divorce; so in an unopposed petition for a divorce the libellant must make out his case. He must prove that there exists between him and his partner legal cause for a divorce; and unless this proof is made the divorce will be refused even though both parties desire the divorce. In Massachusetts during the last thirty-five years, 76.3 per cent of the applications for divorce were granted; the rest were thrown out of Court for the reason that the complaining party did not prove his case. About 90 per cent of the applications were uncontested. The causes for divorce are generally those that are hostile to the marriage relation. They cannot exist, if there is to be a true marriage either on the natural or on the spiritual plane. The legal causes for divorce are: Desertion, on which ground during the last fifty-seven years about 46 per cent of the divorces were granted; Cruel and Abusive Treatment, on which ground 15 per cent of the divorces were granted; Adultery, on which ground about 20 per cent were granted; Intoxication, on which ground about 11 per cent were granted; Neglect to Provide, on which ground about 3 per cent were granted; Extreme Cruelty, on which ground 3 per cent were granted; Nullity of Marriage, on which ground about .5 per cent were granted; Imprisonment, on which ground .4 per cent were granted; and Impotency, on which ground only .2 per cent were granted.

A few further statistics may be interesting. Marriages

registered in Massachusetts in 1916 were at the rate of 1,800 persons per 100,000 population of all ages; the divorces in that year were at the rate of 60 persons per 100,000 population. From 1851 to 1916 marriages ranged between a maximum of 2,480 per 100,000 of population in 1854 and a minimum of 1,490 in 1878; the average annual rate during the whole period being 1,890 per 100,000 population. Divorces in 1870 numbered 26 per 100,000 population; in 1890 they numbered 29 per 100,000 population; in 1910 they numbered 57 per 100,000 population; and in 1916 they numbered 60 per 100,000 population. These figures show an increase of over 100 per cent in 46 years. In about 11,000 divorces granted for adultery, 50.3 per cent were given for adultery of the husband, and 49.7 for adultery of the wife. In 57 years prior to 1917, 55,168 divorces were granted, 70 per cent being granted to the wife. In about 6,500 cases where divorces were granted for intoxication, 15 per cent of the cases were granted for the intoxication of the wife, and 85 per cent for the intoxication of the husband. In 25,500 applications granted for desertion, the most common cause, 37 per cent were granted for desertion of the wife, and 63 per cent for desertion of the husband. In the 35-year period ending in 1916, 51.3 per cent of those applying for divorce had not been married ten years. The average duration of marriage among those who applied for divorce between the years 1891 and 1912 was ten and one-half years. About 3 per cent had been married more than thirty years.

To obtain a divorce in Massachusetts the parties must be residents, although a party who has lived in the State five years may obtain a divorce when the cause happened outside the Commonwealth. Decrees of divorce are first given as decrees *nisi,* which means that they are held in abeyance for six months from the time of the entering of the decree. At the end of that time they are made absolute. The one who obtains the divorce may re-marry as soon as the decree becomes absolute. The other party may not marry for two years from that day. This is supposed to act as a sort of

punishment. A divorce decreed in another State or Country according to the laws thereof by a court having jurisdiction of the cause and of both the parties, shall be valid and effectual in Massachusetts; but if an inhabitant of Massachusetts goes into another State or Country to obtain a divorce for a cause which occurred in Massachusetts while the parties resided there, or for a cause which would not authorize a divorce by the laws of Massachusetts, a divorce so obtained shall be of no force or effect in Massachusetts.

The question of divorce is not after all the main one. It is simply the bad result of the true evil. To reach it, it is necessary to cure the evil. It may be compared to an ulcer which, while it should be cared for by external palliatives, is really treated by building up the general bodily health. Doctors are more and more tracing diseases to the food eaten, and to the improper assimilation of it, and are attempting to build up the bodily health by a better selection of foods. If the divorce ulcers were treated in this way, and were given spiritual food, they would eventually disappear.

The present system of marrying and giving in marriage is primarily at fault, and is the real cause of divorce. Improper and unwise marriages are the fundamental causes. Can a marriage made wholly with financial considerations in view be a good marriage or really fulfill the requirements of a true marriage? Can a marriage between people who are of a great difference in ages be a true one; or can a marriage be a true one between people who have strong contrary religious beliefs, between those of largely differing degrees of literacy, between the refined and the uncultivated, between the white and colored, between those who insist on ruling, between those governed by self-love? Such marriages may not necessarily end in the divorce court; and there may be individual cases where they apparently turn out well; but the large majority of them cannot be good marriages. When we think of the present state of things, and how marriages are made now, we rather wonder there are so few divorces.

To improve matters in these respects, we should first devote our efforts to bringing about true marriages, as this is of the first importance; and after that we can try to palliate the consequences of the present conditions. Our teachings in regard to marriage are true, positive, definite and sublime, and should be brought home to the world. We can do this by example first, and teaching next.

The public is now thinking of controlling marriage on the physical plane; and we hear a great deal about "Eugenics." There should be some control on the spiritual plane. We should try to bring up our children and our neighbors' children properly, and give them healthy thoughts on the subject of marriage. Spiritual food should be used to strengthen them spiritually, as natural food strengthens them naturally. We should not impress upon them the worldly side of marriage; we should insist that partners should be honest, pure, good and upright, rather than rich and of good social standing.

Divine Providence realizes the importance of true marriages. It realizes that people must choose a partner for life in their inexperienced youth, and it aims to help them to a proper choice. If the young people are left to themselves in their choice, if they are taught to make it prayerfully and in a true spirit, we can depend upon it that Divine Providence will intervene, and will see to it that the partners are suitable. The so-called "falling in love" is only the manifestation of Divine Providence in its endeavors to work out good marriages. This symptom, for it may be called a symptom, is of course not infallible. Like everything else in this world it is hindered and prevented in its working by present conditions, and it is often supposed to exist when it does not exist. If two young people really fall in love, parents should carefully and prayerfully consider whether Divine Providence is not working in the lovers, before forbidding the marriage. Surely the lovers should not be forbidden to marry merely because one of them is not up to some financial or social standard; nor should young people be encouraged to think that they are in love, or that

there is no need of being in love if the other party is rich, or if a proposed relation would be advantageous from a purely worldly point of view. Give the young people as free a hand as possible; but first put them into such a condition that religious and spiritual influences may be effective, so that they may make their decision with the spiritual in view rather than the worldly and material.

An account that Swedenborg gives of a betrothal in one of the earths in the starry heavens beyond our solar system (Earths in the Universe, n. 178), is very interesting. After giving an outline of the simple life of the inhabitants of that earth, he says that a daughter on arriving at a marriageable age is kept at home and not permitted to go out until the day on which she may be married; that she is then conducted to a certain nuptial house, to which also the other marriageable maidens are led; and that then young men come there to choose for themselves each a wife. When a young man sees a maiden that seems suited to him, and to whom his heart draws him, he takes her by the hand. If she then follows, he leads her to a house prepared for them, and she then becomes his wife; for they see by the faces whether they agree in mind, since the face of everyone is the index of the mind, and in no way does it dissemble and deceive. There are many such places to which the maidens are led, so that at stated times the young men may have opportunity for choosing. If a young man does not find a maiden suited to him in one place, he may go to another; or he may wait until another time. Further, a husband has only one wife, and never more than one; because polygamy is contrary to Divine order.

In his special work on marriage Swedenborg says:

> The Divine Providence of the Lord respecting marriages and in marriages in the heavens, is in the most single things and thence in things the most universal,—because all the felicities of heaven spring from the delights of marriage love, as sweet waters from the sweet current of a fountain. And for the same reason, it is provided by the Lord that marriage pairs are born; and that they, the boy and the girl, unconsciously are continually educated for marriage; and that after the completed time the then marriageable

virgin and the then marriageable youth meet and see each other, somewhere, as if by chance—and instantly, as by some instinct, they know that they are mates, and from a kind of internal dictate they think within them, the young man, "She is mine"; and the maiden, "He is mine." And after this has been for some time fixed in the minds of both, they deliberately address each other and are betrothed. It is said, as if by chance, and as if by instinct, because when unknown it so appears; but the meaning is, "by the Divine Providence." (Conjugial Love, n. 316.)

The results of this kind of betrothal are also pictured as follows:

As love is such that it desires to share its joy with another whom from the heart it loves, yea, to confer joys upon him, and from thence itself to take its own, infinitely more then does Divine Love —which is in the Lord—towards man, whom He created to be a receptacle both of the love and the wisdom proceeding from Himself. And as He created him for the reception of these—men for the reception of wisdom, and woman for the reception of love of the man's wisdom—therefore, He from the inmosts infused into men marriage love, into which He might gather all the blessedness, happiness, joys and pleasures that together with life proceed and flow in only from Divine Love through His Divine Wisdom,—that is into those who are in true marriage love, for they only are recipients. Innocence, peace, tranquillity, inmost friendship, entire confidence, and mutual desire of mind and heart to do each other every good, are mentioned—because innocence and peace are of the soul, tranquillity is of the mind, inmost friendship is of the bosom, entire confidence is of the heart, and mutual desire of mind and heart to do each other every good is of the body from these. . . . . These things can by no means be except in the marriage of one man with one wife. (*Ibid.*, nn. 180-1.)

James Everett Young.

EDITORIAL DEPARTMENT

THE POINT OF VIEW IN THE STUDY OF THE THEOLOGICAL WORKS: (V) STATIONARY ESPOUSAL OF THE DOCTRINES VERSUS DEVELOPING APPREHENSION OF THEM.

In this series of editorial articles (January, 1918, to date), we have been canvassing points of view from which the student or the preacher may approach and employ the Doctrines of the New Church. The need for canvassing our prevailing points of view and the whole method and outlook of our work, we tried to show in the first of these articles; in the next to state and weigh our habitual points of view; and with the third editorial to present a point of view which it is our conviction must come now to inform and direct our work as a religious body, if that work is to continue and to rise and expand to its opportunities. Of this advocated point of view we have so far considered two characteristics. It will lead us, in our employment of the Doctrines of the New Church, not to present to the world certain tenets, but the contemporary yet eternal Word of God, more powerfully grasped and conveyed for the regeneration of the individual and the redemption of human society. And again, it will enable us to study and serve in, and with, the Doctrines the nascent spiritual life of the Second Coming, a life now stirring the world and in need of being heralded, defined and fostered. We pass now to a third characteristic of this required point of view. It is one that expects from the student and preacher of the Doctrines, and seeks from the world, not the espousal of them as church positions and tenets—this has been our outlook—but the developing apprehension of them as formulations of the great truths of men's spiritual life. Church advocacy of church positions is a dying, if not a dead, phase of church history; the studied promotion of men's spiritual life by a religious organization, whatever its

form, and the actual education of religious purpose and thought, will give that organization a sure and enlarging place in the living world.

On observation of our work, on reading of our literature, on study of our history, it seems to me ungainsayable that in the study and presentation of the Doctrines what we have sought and cultivated in student, preacher and hearer has been a relatively stationary espousal of the teachings of the New Church as the positions of a church body. In this respect, as in many others, we have but followed and perpetuated the existing ecclesiastical world, in what we have yet insisted on calling the New Church. On this point we have been indistinguishable from any other religious body—our temper and outlook and look have been the same; these have been as uninteresting and as unpromising to the spirit of religious inquiry and to the thinking and truth-seeking man as manifested by us, as they have been as manifested in other church bodies; and the testimony to this is the same treatment and reception for our work from the world as all religious bodies, ecclesiastically-minded, and given up to the advocacy of their beliefs, are to-day being accorded by a world in which religious unrest and inquiry were never so widespread. Our literature, our pulpits, keep putting forward "the position of the New Church" on this and that subject; essays which are addressed, so the writer imagines, to inquirers, yet immediately ask of the reader first to appreciate "the position of the New Church" on the subject considered. Assertion of positions, not the discussion of truth by the means of our Doctrines, is and has been the mode in general of our work as a body. The work of an occasional student or preacher has been characterized by a different tone, but for the most part down the length of our history our work as a body has been that of one occupying certain doctrinal positions and seeking further subscriptions to them. Espousal of the Doctrines as the positions of our church body we have cultivated on our own part and sought from others. The inveterate drift in every organization which draws up upon the teachings of any one, be He the Lord Himself, of delimiting them and fixing them and erecting standard

formulations of them to which adherence is due and sought, has not been without exemplification, inherited in large part, but ardently cultivated, too, in our own bodies. The premise of this point of view is plain and strong, we have told ourselves; in the theological works we have the Doctrines fashioned for us ready to hand, to which from henceforth we shall cling without variation or deviation. What we need is to espouse this teaching as it stands. It stands there whole, sufficient in itself, the entirety of the Church's doctrinal burden, indeed, her whole charge. State this Doctrine. Get subscription to it. These injunctions are written all over our literature, our pulpit work, our missions, our history, if we will but look with a non-partisan eye. They have given us our point of view.

In characterizing our habitual point of view in the study and presentation of the Doctrines as cultivating and seeking a relatively stationary espousal of the formulations of the theological works as church positions, I do not mean to imply by the word stationary that there has been no progress made in the apprehension of the Doctrines, certainly not to deny progress in other lines. I do indeed think that there has been very little made. What in all the wealth of the Church's teaching do we understand better now than it was comprehended at the first? What one reads to-day in our collateral literature can be duplicated in substance in our earliest books and sermons. The fashion of utterance has been modernized, but what progress has been made in the statement of our teachings, has been characterized and ruled still by this mood of fixed espousal of the Doctrines as church positions. Restatements have been made to suit the modern reader, but of familiar matter, and not under the urging of better apprehension. Clowes's apprehension of the teachings, and Hindmarsh's, Noble's and Hill's, are essentially of one piece, and later and the latest statements of the Doctrines reveal nothing not to be found in them. Progress has been in other directions; biographical matter about Swedenborg has enlarged; publication and distribution of the books of the Church has gone on apace; translation has been active and growing better; the fundamental labor of photo-typing and in general of preserving Swedenborg documents has

been a big piece of progress (and are we to drop it now?); in one field, spiritual exposition of the Scriptures, marked and creative work has been done, but in that alone, and by but one man; else, in the way of giving out its message to the world, the Church has stood still intellectually on its original statements and general apprehension of its profound and infinitely rich revelations. While dogmatic espousal of tenets and theologies was a lively interest, our church shared the growth of rival church bodies; when it became an impossible mood, with others our church body began to weaken. But we persist in the point of view. We but keep reproducing the general outlines of our doctrines, proportioned as they were when they first commanded a pulpit, and understood as they were at that early time, and ecclesiastically handled as positions to which subscription is to be gained from membership in church bodies.

For this absence of doctrinal development there have doubtless been good as well as bad reasons. We had first to reproduce the Doctrine in translation and by oral statement, of course. It had to be got before us and before others. Statement of it, further publication of it, spoken and printed, was the first concern. And this occupied our early membership. Time was lacking, and so was mental energy, which was spent in other directions. It was a different order of work that was before the church body in its earlier days, no doubt of it. But the point of view which we are adversely characterizing governed in that work,—the cultivating and seeking from others of an espousal of the Doctrines as church positions. That tended to hold us in the original order of work, to keep us at re-stating and re-asserting our doctrine to the world when another kind of work was in order, namely, the interpretation of the doctrine to the world. It seems as though there might have begun some time ago the work of interpreting and developing the significance of the teachings in their inter-relation with Christian theology generally and in their bearing on religious and intellectual movements of the day. But there were assumptions, pre-dispositions, as well as hampering conditions, to deter from this work, and to fix upon church work the point of view which we are describing.

A certain sensitiveness about getting ourselves into our work held off interpretative labor on the theological works. Subscription to the Doctrines which were revealed was the whole duty. Work on them had the look of desecration. Why any work on them? As the Doctrines rose in their finely interrelated structure in the theological works they had gone up in the silence of the Seer's selfless industry; like the stones of Solomon's temple they went into place in these books with no tool raised on them, and with no noise. To point to these great stones, to call men's attention to them, what massive stones they were and of what a Divine beauty, and exclaim at the symmetry of the building, also seemed the utmost that could either be done or be desired. The Temple was all up, complete, let men step in. Any attitude that seemed to say that here were collected the materials for the Temple which the Lord God meant to build not in books or in doctrines but in lives and in convictions, to assume that not all had been built with these great stones that might be built with them even in the way of a theological structure, and to propose setting about the building of a new religious thought and society with them,—that seemed to be suggesting something superfluous, but what was worse, an intrusion of human self-activity and self-indulgence on a Divine work. Such a "developmental" point of view was not wanted. It could not be successfully occupied. So men reflected, when the thought of it occurred to them at all. In the one field where marked and truly significant advance has been made, in the field of spiritual interpretation of Scripture, where the Rev. John Worcester has reached results in interpretation and development of what we have in the theological works parallelled by no other worker in this or any other field, there Mr. Worcester was not encouraged to try his hand, but expressly discouraged. The great "dread of self" which was conspicuous in the point of view of early church workers had more than a little to do with deterring the church body from interpretative work, and with holding it to the espousal only of the teachings as they stood, or rather as they were habitually presented.

Aside from the influence of this "dread of self," there was

another conception, which in addition to the controlling, inherited church-mind, held off interpretative work upon the teachings of the Church. This was the isolation in which they were constantly taken. The theology in the theological works seemed a developed entirety. It was self-contained. It was not to be related up with any other Christian theology, but to supersede the whole mass of it. This disposition to isolate it and to embrace it disconnected with Christian thought generally, was provoked in New-Churchman and non-New-Churchman alike. Wesley's first impulse upon coming to a knowledge of the theological works was exactly this. "We may now burn," he said, "all our books of theology, God has sent us a teacher from heaven, and in the doctrines of Swedenborg we may learn all that is necessary for us to know." It is a natural first rush of feeling over the untold wealth of the theological works, but second thought does not let us slur other riches, less readily now than in Wesley's time. Yet the isolation of the Doctrines of the New Church from all else theological has been the general practice. Our men have known other theology if they "came out of it," but not sufficiently as a part of their theological study as New-Churchmen. The isolation in which we have held the Doctrine has tended to keep us in the assertion and repetition of it, and *from* the interpretation and development of it.

Whatever the reasons for the point of view which seeks and cultivates a more or less stationary espousal of church positions, that point of view fails to appeal to-day. It does not appeal to men and women generally. It is one reason, or the prevalence of it in churches is, why it is difficult to enlist men of enterprising intelligence and intellectual capacity in the ministry; it does not appeal to them either. Persisted in, it will arouse less and less ministerial interest. It is called in question by the approach to the whole field of theological thinking to-day, which is an approach of intelligent inquiry into the facts and truths of the spiritual life; church positions are not an interesting subject-matter. Nor does the habitual church point of view comport with the motto of the Doctrine, *"Nunc licet,"* whereas this modern approach to spiritual truth does.

And it is exactly the developing apprehension of the truths and facts of religion by means of our Doctrine which, in study of it, answers to *"Nunc licet,"* and is in our work this present-day approach to the subject matter of religion. An interpretation, a developing apprehension of the truth and significance of the theological works, an interrelation of this freshly revealed depth of the Christian message with its earlier Christian phases and to the present re-interpreted and reconstructing Christian teaching—here is the point of view suggested by the spirit of the times, by *"Nunc licet,"* and by more than one passage in the theological works themselves. But the premise of this point of view! It is so markedly different from the premise of the habitual point of view. It is such a different disposition toward the theological works, will it commend itself? In this point of view there is no theology in its entirety in those works, no Temple all finished, but materials for the Temple to be, fresh matter for Christian theology. The theological works proffer us revelation, rather than furnish the world with its future theology, complete. Revelation is so much more than a theology! But in the revelation they proffer they bring Christian theology fresh material, and a Divine abundance of it. They induce to a new development of Christian theology. They inspire a new departure in it. And minds conversant in the field of theology, and seeking the Spirit of truth and the Lord's guidance in their work, need yet, in this new departure and this fresh development to carry out into active elaboration in the world's current religious thinking the reconstructing theology to which these books lead, and the fountain of which they have in them. Theology is a science pursued like all sciences by men as of themselves, but all the more because it is theology, pursued by them at once in the exertion of their intelligence and under the guidance of the Spirit. It is to such a development that the theological works inspire by the production for it of fresh theological matter; and it is the conception of such work as this which we are calling a developing apprehension of our message as against the stationary espousal of what is written.

But are there not weighty considerations against this in-

volvement of the Doctrines, Divinely given, into the development of general theological thought? And I am minded to weigh first one that has a certain explicitness about it from being printed right out where all can read. The premise we say of this developmental point of view is bound to be that in the theological works we have not the world's future theology complete but fresh material for the advancing development of Christian theology. But what of the sub-title of "True Christian Religion"? Writing that great summary of the Doctrines of the New Church, Swedenborg added under the main title of the work the sub-title, "The Whole Theology of the New Church." Does not that settle the matter? Have we any farther to go? Have we not here then the whole theology of the New Church? Assuredly we have; but what is it? As we look into the book, we find that this whole theology of the New Church is two things—a correction of traditional Christian teaching at certain outstanding points so as to accord again with the mind of Christ, and, secondly, at outstanding points, a rich advance on the original Christian message. It itself carries along with it, or implies that there should be carried along with it, the whole of Christian teaching, thus corrected and advanced. The whole theology of the *New* Church is Christian theology pushed forward into new light at these points. It is not to Christian theology like a superseding mass, as Wesley thought, and as we all of us have habitually treated it, but a heightening contribution to it and a spiritual leavening of it.

Another consideration against this course of developing what we have in the theological works will suggest itself to the student of Swedenborg's life and of his methods in the discharge of his commission as revelator. Asked about his acquaintance with theological books, Swedenborg declared that he had avoided reading them. They would carry him into conceptions and into forms of belief which would not be helpful for his purpose. The creeds, the generally accepted ones and some later ones, he acquainted himself with; he knew the official formulations of Christian positions; but from the history of Christian thought and speculation, out of which the creeds

crystallized, and from current treatises, he kept aloof. His concern was with a fresh content for Christian theology. To the grasp of this he had to hold his mind wide and steady. The all-important effort for him was an unconfused access to his revealed matter. His path was not only intellectually arduous, but complicated by the necessities of personal regeneration, and quite "beset by terror." To descry without dissipation of intuition the faith and truth that should be for a new Christian day it was a ready and little thing to do to avoid the worriments of contemporaneous or past theological discussion. But it does not follow that what he found necessary to his insight's surer establishment and for the descrial of truth, we should do in the presentation of what he succeeded in beholding. Once reached, the farther and deeper truth has to be imported precisely into the midst of religious thinking and theological reconstruction. Once he reached it, he himself turned to give it effect and influence and a place, by re-interpretation or alteration of a creed or dislodgement of a criticised dogma. But this is only a beginning. There is more to do towards this work, and there is a different procedure to follow. The body of Christian teaching against which he launched his attacks, has itself seen far-reaching reconstruction since then, not by any means always at the hands of rationalism or scepticism, but as surely often under the guidance of the Spirit which enlightened Swedenborg. In the midst of the re-construction which grows with time the truth which came by him ought to exert a larger and surer influence, and will do so, as it is not just stated in tiresomely reiterated formulas but interpreted to the day. The truths that came to him and by him, presented in interpretation now to the theological and the religious world, would become a deliberate power in active reconstruction of Christian thought.

There is one decisive argument for engaging with foresight and training in this interpretative work upon the theological works. How can such a process as the involvement of any truth in the movements of thought and living conviction ever be prevented? These doctrines cannot be held out of the development which any truth undergoes that gets into the

stream of the world's thought and practice. As a matter of fact they have not been shut out of this progress. Their progress as the espoused positions of a church body and by the advocacy of a church body may always be a subservient and lesser development. Indeed that development may not be a surely permanent phase of the New Church; just now, at a low mark in our efforts and condition, we may have this borne in on us with sufficient force to induce us to another order of work with all our present equipment. The Lord's own words have been the subject of development, were so even in the short period between His ministry and the composition of the Gospels. Not all of the later development has been departure from His meaning, either. Rather, the greater things which He Himself looked for in the future could be the fruits only of the development of what He had placed within the reach of human life and thought. The like is bound to happen with the precious freight of the theological works. The detention of what is fondly believed in its isolation all sufficient and of final fashioning, the detention of this from contact with the stream of human life and thinking and elaboration and change and development in it, is a futile effort, and what folly! Why try it? Is not the opposite effect exactly what we should most desire? There is but one eventual and valorous way—the bold introduction of this revelation into the stream of things, through our best mediation and interpretation, ever with a care to be faithful to its meaning and intent, but as surely avoiding servility to its form and fashion. There is some reflection of this development, which all living truth inevitably undergoes, in the "Arcana Cœlestia," n. 4720 (2), which speaks of the progress every church makes from "generals of doctrine," in which it begins, to "particulars," "which are in part confirmations, and in part additions." Such progress will not take place uninvited, will it? It will have to be achieved deliberately. To achieve it the men of the church will have to put forth their best efforts. It must be striven after. Are we living up to our commission when we keep talents from multiplying? Do we feel the force of the Divine precept in all this deeper revelation unless we set about an interpretative labor to give it a real

progress in the thought of men? We shall be lame at this work, unaware where to go next, halted by lack of capacity for it, fearful of intruding our "self-intelligence" upon it, but spend ourselves at it we must.

The interpretative labor under a developmental point of view will always comprise, it seems to me, three large kinds of development for us to attempt. 1. There will be an expansion or elaboration of the substance of the revelation which has been made for the days of a deeper Christian experience. 2. There will be development in the method according to which the teaching is to be extended. 3. There will be development of an ever more expressive vocabulary for each main purpose in the interpretation of the teaching.

1. In the substance of them, the truths of the spiritual life which we have in the theological works require development and elaboration. They have yet to be interpreted to hearers and readers. The interpretative mind has yet to be adopted in our pulpits; as distinguished from the advocate's attitude. And we have a great theological labor for the especially trained and technical worker to do. The theological works have yet to be given their place in the development anew of Christian theology. They are the matter of a progressive theological science —indeed theology has here the factual basis and the philosophic substructure which make theology as a science possible (is this not one significance of *"Nunc licet"?*) Yet these universal teachings have been reduced to dogmatic positions of a church body. The very most fertile and progressive distinctions have gone "unworked," only stated sterilely. The re-presentation of the Trinity, of the Lord's Person, of free-will, of the character of spirit, has been tediously repeated in a broad and commonplace understanding of each subject, but never competently estimated, influentially presented to present-day theological thought, nor wrought out into richer and richer statement. We have produced not a single theologian in our history. And the work of our pulpits has been recitative, sometimes it has been scarcely more than compilation from Swedenborg. But besides a theological content, the theological works contain a body of spiritual exposition of Scripture. This

wealthy matter has yet to see development, as distinguishable from compilation. The work of Bruce, Clowes, Hyde, Maclagan, Payne, is good of its kind, and of a necessary kind, but it can be rated too high. Beyond it lies the only work that should go into what we put out—the interpretation of the spiritual sense of the Word to men, not the re-presentation of Swedenborg's formulation of it and way of formulating it. We need now not to stay by compilations and re-arrangements of Swedenborg's statements of the spiritual sense, but to go on to interpretations, in the vernacular, of the spiritual sense, as, through study of Swedenborg's results and methods, we may be able to see that sense for our own part and speak our sight of it out to others. Unless soon we do this, not only will people not be induced to believe in any spiritual sense, but more and more ministers of ours will give up the task of preaching it, or trying to, and they themselves will come to distrust it is any achievement of the mind in this natural existence.

Yet again, in addition to the theological and expository fields in the theological works, there are still others awaiting development. There is the philosophy of a spiritual-natural universe which is everywhere the organ of thought in them; it stands in need of study, development and statement by men equipped in that field. The psychology imbedded, as it were, in the doctrines, has yet to be appreciated by one equipped in that field, and wrought out for general use and better understanding. A church history of far greater scope backwards and forwards than that conventional with students lies wrapped up in sketches, in these works, of the spiritual history of man. Swedenborg himself says (Ecclesiastical History, n. 1) that a new church history has now to be written. Historical criticism of the Old Testament has re-written Jewish Church History as it is re-interpreted in the light of what Swedenborg calls "apparent truth" in the Old Testament Scripture, which is what reveals the actual Israelitish thought and religious spirit. But generally, and here in the case of the history of the Jewish Church, too, church history has yet to be re-written in the light of Swedenborg's sketches of mankind's spiritual history. In the theological works, connected with Swedenborg's

underlying Bible studies, there are also the rudiments of an analysis of the letter of Scripture, germinal beginnings of Scripture criticism, which are yet to be mined. So far from mining them, we have let them go unworked, and also antagonized, or thought we needed to oppose the whole movement of literary and historical criticism, to which, despite Swedenborg's discernment of many of the starting-points of that criticism, we have taken the same attitude as others who had theirs dictated to them by their theory of verbal inspiration, a scholastic Protestant theory which surely is not ours. We have been equally conservative and timorous in the field of psychical research, not recognizing, or feeling that it was better not to recognize, the means we had to hand in this research for the substantiation and illustration of general teachings upon the other world. The credibility of Swedenborg's spiritual-world experience, a question lying at the door of critical entrance upon the theological works, has for the most part been casually treated by us, receiving rigorous discussion of late only at Mr. Spalding's hands. The great underlying questions of Swedenborg's study of Scripture for his mission and of his use of Scripture later in the formulation of its teaching have yet to be taken up carefully. The inquiries into his use and handling of Scripture and into the credibility of his other-world experience are two matters to which it is very probable critical estimate will turn first when it pays attention at last to the vast problem for criticism which Swedenborg and his theological works offer. These are some of the developments, in the substance or near-substance of them, which the theological works have yet to see.

How many developments out into theological and related thought we have already missed and lost the original opportunity to make! In the doctrine of "remains" there lay the suggestions and plan of a different religious education in church schools from that which prevailed in catechetical Sunday schools. There lay implied in this teaching about the implantation in the child's nature of the germinal beginnings of spiritual character a manner of instruction, which in graded adaptation to the child, should impose no information, but draw out the

then growing spiritual life. But despite the rich suggestions for religious education, which certainly was to be among the things made new in the Lord's Coming, we did not reform it. Froebel indirectly, Bushnell, others, did that; and we talk of their indebtedness to Swedenborg. In the doctrines of the larger neighbor, where communities and nations are brought within the scope and point of the Second Great Commandment, and of the "Greatest Man" as the true order of society, we have had in our theological teaching the matter for a development of theology on a scale with events and with social expansion, and matter capable of spiritualizing this growth. Upon this suggestive matter, too, we have remained inactive; and others, with far less to work with,—the social teachings of the prophets and of Jesus,—have "socialized" the Christian message in the face of conservative opposition, and to-day see the church preaching this Gospel. We cannot fabricate the men needed for such work, but we encourage no such men, and make room for no such order of work. We entertain no such conception of our work as a church body as to bring out such men. The Theological School, with its small body of instructors, occupies these men with just the routine of the classes, and does not afford them opportunity for the concentration on one department and for the research and advanced study which such interpretative work for the Church requires. Even in the more elementary work of the regular School courses, the developmental point of view in the study and handling of the teachings of the Church has no place, we presume, if the church body prefers to cling to the study and presentation of the Doctrines as the positions which it takes in theology.

2. Not only have we restricted ourselves in the substance of our message to the statements, as made there, of the more prominent doctrines of the theological works, we have held to the general mode of their presentation in those works. They are stated there at war with the traditional theology. The statement of them is polemical. We have not departed from this mode of presentation, only moderated it. The doctrines still go out contrasted with one church's dogmas or another's.

It would have been a profitable polemics, and may still be, if in our presentation of the doctrines of the New Church we could help the element which in all churches is departing from the traditional theology to stronger intellectual positions in their own bodies, so that there the traditional theologies might be weakened and outgrown the faster. We have attacked the understanding that existed of creed and dogma in Swedenborg's day, and seen nothing in contemporary liberalizing movement. But with the general, hardly recorded reconstruction of Christian theology which is in progress, and by the emergence of convictions through the crusts of official proclamations, there has come in sight a new mode of handling the doctrines of the New Church, irenically, not polemically. In the developing apprehension of them they will be found to take us more and more completely shoulder to shoulder with others. Pursuing a spirit of inquiry and possessing common goals and one Master, men will mount a great irenic platform, one that Swedenborg already was pointing to when he failed to cast the Athanasian creed aside, but offered a re-interpretation of it; one to which he referred explicitly in "Invitation," when he said,

> The doctrinals contained in "True Christian Religion," with those who acknowledge a personal union in Christ and approach Christ, and partake of the Supper under two forms, agree with the doctrinals of the Roman Catholic Church, and with the doctrinals of the Protestants.

3. Staying by the amount of substance stated in the theological works, and by the polemical attitude in the statement of it, we have even stayed by the manner of statement, the phraseology. We talk and write Swedenborg's terms, not nearly so much now as we used to do, but still fleeing to his terms when pressed for precise statement. We have yet to achieve our vocabularies, whether in the pulpit, or in theological treatises. Swedenborg says somewhere that the disciple of the Second Coming will want to have at hand the language of technical or "learned" discussion, if he enters that field at all. Certainly one of our great and constant efforts in the general delivery of the message of the Church is now plain and strong language which keeps all the good qualities of pulpit

utterance, like religious glow, and Scriptural allusiveness, but will add, too, a transparency to the new light in the Scriptures. There is no one vocabulary to be sought, of course, but how much worth while, how tremendously it would redound to one's serviceableness, for one to make his way to a language of his own which should convey the deepened spirituality of the new Christian message, and glow still with religious feeling, and be strong with Scriptural allusiveness!

The developmental point of view in the study and handling of the Doctrines of the Church would find scope for wide exercise! There would be substantial development of the teaching; there would be development in adjustment to other related thought in the re-construction of Christian teaching; there would be development of a popular tongue—which, like some other things in the New Church, is better than miracles, even than the primitive "speaking with tongues"!

Whatever direction development takes, we are hard upon the theme again of our equipment for the exacting work which we have attempted. None of this development will come, none of it will even be entertained in thought, unless we train for it. We cannot take the developmental point of view in study and use of the theological works just by deciding to do so. It is an achievement of study and training. For this attitude to the theological works, as distinguished from the relatively stationary espousal of their main ideas as church positions, we need a progressive education and re-modelled courses of instruction at the School, re-modelled under the urging of this point of view. It will be wider preparation and also more intensive that we shall have to make for work to be done in this outlook and with this hope, than we need in order to put the ordinary worker into a parish where he treats his theological equipment as just the positions of the church. But the master-light in which we see is going now to make all the difference between appeal and failure to appeal, between commanding men of intelligence and spirit for this work and an increased dearth of men for the ministry, between the doomed work of a theological propaganda and the prosperous labor of promoting the kingdom of God, between the ecclesiastical outlook and its

dogmatic method and the spirit of education in the facts and truths of the spiritual life; between a loyalty to a teaching which holds that teaching fast by the feet in adoration and stagnation, and a loyalty which follows that teaching into new meanings, into new developments, into the re-construction of Christian teaching, and into the active promotion of spiritual life.

WILLIAM F. WUNSCH.

BIBLICAL AND DOCTRINAL STUDIES

THE ASCENSION.

READING casually the account of our Lord's Ascension as described by the Evangelist Luke, in the first chapter of the Acts of the Apostles, one may readily suppose that ascent to have been a passing upward towards the clouds, and indeed beyond them; may conclude that those forty days the Lord had been dwelling on earth in His body which arose from the tomb, a material being like others, except that at times He became invisible; and that now He ascended into some other part of the material universe. That is the general belief about the Ascension. And an equally general idea of the Second Coming has been that in like manner He would at some time descend, coming in the clouds of our earth with power and great glory.

But we have all learned that first impressions are often faulty, and that many things, even in the Sacred Scriptures, need to be compared one with another in order to deduce the underlying reality; and it is not too much to say that a careful reconsideration of our first impression here will compel us to adopt quite other conclusions. That impression presents our Lord with a material body, which could be hidden by a cloud. And yet nothing is more certain than that our Lord's body, after His resurrection, was no longer material. It passed into the room where the disciples were assembled with doors barred for fear of the Jews. Material bodies do not pass through walls or doors. Repeatedly "it vanished out of their sight," which, again, material bodies do not do.

It is assumed that the ascension was seen by the ordinary, bodily eyes. But it is certain that after the resurrection it was with other eyes—even those of the spiritual body—that the Lord Jesus was seen. In His first appearance, to Mary, He

was not recognized; she mistook Him for the gardener. He walked with two disciples to Emmaus, and they knew Him not; when at last they knew Him in the breaking of bread, He vanished out of their sight. A body that could pass unhindered by wood and stone could be seen only by the sight of the spirit. His resurrection body, being no longer material, but Divine-substantial, was seen only by the spiritual eye.

The nature of the heights to which He ascended, again, compels us to correct our first impression, that He went up into space through the clouds. Thought follows, asking whither? A material body must have a material destination—a material abode. Then did He ascend to one of the planets? What possible use could this serve, and why should He dwell bodily, say in Mars, rather than on earth? The Apostle says, "He ascended far above all heavens." Does this mean in one of the earths of the starry universe? The nearest fixed star, the first sun beyond our own, the astronomers tell us, is twenty-five billions of miles away. Of this distance we can form no conception. But assuming His body to travel with the speed of the light, which comes from our sun in about eight minutes, it would have taken four years to accomplish the vast journey! And again may we ask, what purpose would be served by His translation thither? And yet again: ascent in regard to the earth, and space around, is a purely relative term. What to dwellers in the northern hemisphere is ascent, to those in the southern is descent, and *vice versa*. Dwellers in the tropics who at day look up, at night are looking downward.

Similar difficulties confront us when we regard His coming again "in like manner." Only within the very narrow circuit of Olivet could any one have seen Him ascend. Only from a very small portion of the earth's surface will men see Him come again, if in the clouds of our earth. These at most are a mile or two above the earth. A few miles away, and any particular cloud is out of the range of vision. Were He to come in a cloud over London, it would not be over Manchester. Every eye might see Him here, but none could see Him there.

All these things point to but one conclusion, and that is that the story of the Ascension relates to the spiritual world, not to

the natural, and is to be understood according to its laws. But, spiritually considered, height means that which is purer, nobler, more interior. Higher aspirations are not atop of steeples. Lofty ideals are not on hill or mountain. The ascent of man has not involved scaling Alpine peaks. Our higher life is not lived on tablelands. We realize that progress upward means to worthier states of heart and mind.

Something similar is implied by our Lord's Ascension. He Himself spoke of it as "going to the Father." Father and Son are not to be understood as two beings, but as two essentials of the One Divine Being. The Father is the proper name of God considered as to His Inmost, the very Divine; the Son is His name considered as to the coming forth or manifestation. To put it another way, the Father is the Divine Love or Good, for this is the Inmost; the Son is the Divine Truth or Wisdom, for by this Love manifests itself. It was the Word that was made flesh and dwelt among us. This He did by taking a human nature like our own, with all its wonderful potentialities, but also with all its infirmities. Overcoming all these by perfect obedience to the Divine Truth, He made His humanity Divine Truth whilst He was in the world. But a yet higher ascent was to be accomplished after His resurrection. He then made His humanity Divine Good. It ascended to the very heights of Divine perfection, or to the Father.

A faint illustration of this process is afforded by the change which comes about in us when the internal and the external man are united in the regenerate life. For with the Lord Jesus the Father was this internal, and the Son, or human, the external. As we compel our external to obey the laws of God, it becomes more and more saturated with the Divine Truth. A time may come when we no longer do good by self-compulsion in obeying Divine laws, but because we love the good, and would make it our free choice. Then indeed shall we ascend to the supreme heights of manhood, as our Lord ascended to those of Deity.

What, let us now ask, is denoted by the cloud that received Him out of their sight? The clouds of our earth represent the

clouds of heaven. It is worthy of notice that in the prophecy of the Second Coming it is these that are referred to, not the clouds of earth. "Then shall appear the sign of the Son of man, coming in the clouds of heaven with power and great glory." And the clouds of heaven are the literal sense of the Word. For this tempers the overwhelming brilliance of the Sun of Righteousness, as our clouds temper the sun's rays. The literal sense has been drawn up from the earth of man's outward life, being in the forms of his natural, daily language, as the clouds have been from our earth. The literal sense of the Word was signified by the cloud that received Him out of their sight. The Church lost the full, clear view of its Lord and its God which the disciples awhile enjoyed. The sense of the letter of the Word has long been an impenetrable cloud. Men have suffered it to become an earthborn cloud, hiding the Sun of the soul from His servants' eyes. For the God of Love having passed out of their sight, they had conceived one who predestines to heaven, but also foreordains to hell; who condemns unbaptized infants, and saves men, not on account of what they are, but for their faith in the righteousness of Christ as a propitiation for their sins.

And now we may see what is meant by our Lord so coming in like manner as they had seen Him go into heaven. It should be a coming in the clouds of heaven with power and great glory. We are to-day seeing through the cloudy literal sense to the Son of Man. It is no longer the cloud that hides; men see Him in it; it is the cloud that reveals. They are seeing to-day, even in the literal sense, a very different God; old, dishonoring views are giving place to new ones of a God who is Love indeed, a just God and a Savior. In greater or less degree, this is taking place among men of all creeds; but it is the special privilege of those who rationally accept the teaching of the spiritual sense of the Word. To these the literal sense is as a bright cloud, in which is seen the Divine Truth Itself,—the Son of Man coming in power and great glory.

May we realize that the Ascension denoted the last and most vital stage in the glorification of our Lord's Humanity, by

which He fully united that to the Divine! May we know that, as our Divine-Human Father, He is even now coming again—coming as the Son of Man, Divine Truth as it is in the spiritual sense, "in power and great glory"!

William A. Presland.

THE CHARACTERISTIC SYMBOLISM OF THE OLD TESTAMENT.

In this paper the Old Testament is not conceived of as a mere book or history of the Hebrew religion nor as a religious literature among others, but as the Word of the Lord concerning His Church from creation. As such the Old Testament is not a record of the past, in fact it is not confined to any historical period, but applies to the present and to the future as well. If it were possible the mode of time used in the discussion of symbolism should express past, present and future simultaneously. The laxity with which the word symbol has been used makes it necessary to define the conception as employed in this paper. The meaning of the word is best derived from its verbal root "symballo," meaning to throw together. The Greek noun "symbolon" means agreement, contract, pledge, sign, trademark. When it was adopted in English it became one of the many Greek words which name abstract ideas. A symbol may be a person, a word, an act, an object of any material, a drawing or picture presenting, not representing (in the strict sense of the word), and suggesting an abstract idea of moral or spiritual values, which cannot be expressed fully in language. Symbols being material, or man-made, are subject to change as they involve states of mind.

But there are God-given symbols which never change. Those we find in the Old Testament. As they are not found anywhere else they are rightly termed characteristic. The Old Testament is the history of the churches from Creation. Creation is here capitalized to indicate that the perpetual creation is spoken of, involving the creation of our earth, of everything in and on the earth, of nations and of individuals. We often observe

that nature is and looks an Eden when in blossom and bloom. Man is born into an Eden, not into an Eden of the body, but that of the spirit. The charms of infancy bear testimony to its spiritual paradisal environment. So the first church lived in an Eden. The record of that Paradise appears scanty, as we feel that the beauty of spring and infancy are so short lived, and the traces of it are but memories. But a study of these traces reveals much of its treasures. The intimate relationship of man and God is paramount. To the man of that first church everything around him and in him, every desire and thought of his heart was from God to God. Everything he did was in God and for God. His life was worship of the Lord. He had no need of books or signs to remind him of the Lord; to him everything in nature, every feeling and thought, voiced the praise of the Lord. He had no conception of matter and sensuous things as we have today. He was not allowed even to touch the tree of knowledge, as he had no need of it, for he learned and acquired knowledge by internal dictate. Hence Swedenborg says:

> The Most Ancient Church, which was a celestial man, was of such a character, as not only to abstain from eating of the tree of knowledge, that is, from learning what belongs to faith from sensuous things and memory-knowledges, but was not even allowed to touch that tree, that is, to think of anything that is a matter of faith from sensuous things and memory-knowledges, lest they should sink down from celestial life into spiritual life, and so on downward. (Arcana Cœlestia, n. 202.)

To this celestial man of the Golden Age there was no need of a symbol, in fact there was no possibility of a symbol. A symbol is a sensuous thing. Viewing the Golden Age with our minds we can rightfully say that everything around the celestial man was a symbol; and so it was. We form our conceptions from memory-knowledges today. We learn through the sensuous. We can speak of the tree of life as a symbol of Eden. Not so the celestial man. To him everything was a symbol, to use the word, but the distinction removed, leaves the conception void.

But after the fall of that church the Lord gave a sign to the

following church, one that will never perish. He set His bow in the clouds, bridging heaven and earth. This symbol is imperishable; not, however, because we always shall be able to see a rainbow now and then. For this symbol is more than a mere sign. This symbol does not merely present an idea or a truth, but represents it and that fully. In a word we have here a God-given symbol which involves a correspondence, or a cause and effect relation. It is one of God's perfect and eternal works. The rainbow was a sign of the covenant of the church represented by Noah and his descendants. The spiritual level of that church was far below that of the Most Ancient Church. The relation of man and God was not as close and intimate. We can readily imagine that any church coming through a deluge of evil as that of the flood could not possibly have kept itself absolutely pure and undefiled. The church of Noah was saved through the ark floating on the mighty currents of truth which judged the evil of those degenerated from the first church. The celestial man of the first church, living by the word of the Lord on the first impulse, and at the same time the truth or form of the good from the Lord, never knew the truth in its stern judging and condemning aspect. Only a mind organized differently from his could grasp an external truth, or the truth in its external aspect. The ark with its different stories tells us of the creation of such a mind, which was able to consider and weigh its own volition and purposes. It was able to think from sensuous things and from memory; it could see the truth and find the Lord's love reflected in it in glorious colors; it could see the rainbow in the clouds. As indicated above, this church was far below the spiritual level of the Most Ancient Church; but it is and was far above the level of the church of to-day. The Lord lifts up the waters of the earth to the sky, and then His sun shining in the clouds produces the colors of the rainbow. If we to-day should consider all truths and facts in their heavenly light, we should recognize the symbol and sign of this Ancient Church. But most men today think that there are many things in this world, true and good things at that, with which the Lord has not anything to do.

How seldom, for instance, is science, marriage, birth, nature considered in the light of heaven or of Christianity. Hence we recognize the truth of Swedenborg's statement when he says:

> By rainbow here nothing else is meant but the Divine truth spiritual in the natural with the man who is regenerated; for man, when he is regenerated, from natural becomes spiritual; and inasmuch as there is a conjunction of the Lord with him, therefore it is said, that the bow in the cloud should be "for a sign of the covenant." Covenant signifies conjunction. That there is no conjunction of the Lord with man by rainbows in the world is evident. (Apocalypse Revealed, n. 466.)

It is evident then that this Ancient Church in its beginning was a church of regenerated men, while there are few in the church of to-day who attain even a certain degree of regeneration. The Ancient Church passed away with the dispersion at the tower of Babel. The very saving power of a mind capable of discerning truth used selfishly and assertively worked the ruin of the Ancient Church. The symbol however holds still true in the life of the church and of the individual to-day.

With the call of Abram, an idol worshipper, we enter a period of a representative church on earth, a church not actual, not genuine in the hearts of men, yet present by proxy, so to speak. The proxy was the symbol or symbols by and through which heavenly influences could be brought to bear on the life of man. Yet these symbols were perfect ones, or representatives involving the relation of correspondence. The church of the Patriarchs, called the Jewish Church, was endowed with a characteristic sign, a sign or rite which distinguishes this church from all others. As a fact circumcision was practised in the Ancient Church; the rite was not enjoined as new on Abraham. Many nations practised it, not, however, as a ritual. Regeneration of man is the church in man. Where the possibility for regeneration is indicated, we recognize a sign of the church. "Circumcision was a representative of regeneration through love," says Swedenborg; and further on he speaks in a similar strain of this rite as he did of the rainbow. He says: "That circumcision is only a sign of a covenant or of conjunction, is evident from the fact, that the circumcision of the foreskin is nothing at all without the circumcision of the heart; and

that it is circumcision of the heart, which is purification from those filthy loves. . . ." Let us also note that this sign still exists in a different form, as we read: "Baptism was instituted in place of circumcision, because by the circumcision of the foreskin was represented the circumcision of the heart . . ."; and also this, "The primary thing which distinguished the Israelitish Church from the other churches in the Asiatic world and afterward from the Christian Church was circumcision." Circumcision was truly a sign and symbol of the Jewish and Israelitish Church.

Each church is purest in its beginning. The posterity of Jacob had need of a number of representatives and symbols to safeguard even the appearance of the Lord's church. We read: "The representatives of a church were instituted among the posterity of Jacob to the intent that by means of them there might be communications of heaven with man, which is the end for which the church exists." First the tabernacle and then the temple were given, as elaborate symbols of the successive stages of this church. It is sufficient to state that there is no other temple of any cult known in any way similar to that of the Old Testament. The structures are as characteristic and singular as their intent and meaning. The total absence of images or statues in tabernacle or temple, their simple as well as scarce furniture, single them out among other holy buildings of their time. Though the walls and material like that of others was similarly costly, covered with silver and gold, the Holy of Holies of Israel's Temple contained but two stone tablets in an ark of shittim wood; well reminding us of the fact that the natural, external truth is common to all religions and cults and that the true religion is recognized, like all true good, by its motive and source. In an Egyptian, Babylonian, Grecian or Roman temple we may find an image or statue of an animal, of woman or of man, or even of man and animal combined; in the Jewish temple we find but the shrine holding the Word of God. And yet, though the Jews did not worship images and idols, and though they seemed to bow before the invisible God, it still remains a fact, that cult and observance of ritual formed their religion. Their cult and ritual had

little if any semblance with that of others in their day. For all their ordinances connected with the temple served that same purpose which was indicated above, namely, to make it possible for true heavenly influences to reach the world. It is wonderful to learn how the Lord connected heaven and earth by means of these elaborate symbols. The true elements of religion were long dead in the hearts of men, yet celestial as well as spiritual influences were still guiding the world. We read:

> By tabernacle nearly the same is signified as by temple, namely, in a supreme sense, the Lord's Divine Humanity, and, in a relative sense, heaven and the church. But by tabernacle in this latter sense, is signified the celestial church, which is in good of love from the Lord to the Lord, and by temple the spiritual church, which is in the truth of wisdom from the Lord. The tabernacle is the celestial kingdom, because the Most Ancient Church, which was celestial, as being principled in love to the Lord, performed Divine Worship in tabernacles, and the Ancient Church, which was a spiritual church, performed divine worship in temples. Tabernacles were of wood, and temples of stone, and wood signifies good and stone truth.

It is evident then from the foregoing passage how heaven could influence the world through the presence of these symbols. The principle recognized, it is easily understood how the minor features, as the furniture, order and rites, are also expressive of heavenly order and life.

Tabernacle and temple passed away, and once more the heavenly influence was endangered. The church would have been without the link which had connected it with heaven, but for the prophets. "The institution of prophecy is the most distinctive order in Hebrew life, and without compeer in the world's religion," says James A. Montgomery; and he characterizes them as men, who apart from caste and cult talked with God and received inspirations and revelations. Other religions claim prophets, like Mohammed or Zoroaster. There is a similiarity in the outward life of prophets no matter where we find them. We are accustomed to connect hardships, exile, consecration, isolation, zeal, with the life of prophets. All these things were also true of the Hebrew prophets. But different from others they preached the God of their fathers, the

God of their nation; while we find that Mohammed and Zoroaster were rather founders of a new religion or of a new philosophy of life, while the philosophical element is almost completely lacking in the sayings of the Hebrew prophets. Their message was adopted to the religious as well as national needs of their people. Their visions found ready interpretation as a sign of Jahveh's favor or disfavor to the political plan and design of king or nation. The message of a prophet always foreshadows the future. The Hebrew prophets were conscious of that element of the message; but never did it enter their minds that their words and visions applied not only to their temporal and religious needs, but to all time and to the spiritual needs of the whole earth. It was not possible for them to know that they represented the Lord Himself as to certain aspects of His life, and that they voiced the Word of God. Yet this was and is fact. What temple and ritual could not do any more, was now under Divine Providence accomplished through the prophets. "The prophets," says Swedenborg, "represented the Lord as to the Word, and thence as to the church." These prophets "heard a voice, saw a vision, dreamed a dream, but had no perception, and hence had mere verbal or visual revelations." Just as the people of the Israelitish church had no perception of the true meaning of the temple or of circumcision. The prophets were living symbols, unconsciously, and voiced, though unaware of the fact, the Word of the Lord. Their strange visions, dreams and utterances, their peculiar modes of conduct and life, bear out the fact that they were acting and living symbolic lives. There is no comparison between these prophets and Mohammed for instance. They stand alone, and they are truly characteristic of the Old Testament.

Of the whole Word of the Lord in which each single word, yea each letter is a symbol, a symbol in its highest sense, there stand out the few that have been enumerated as characteristic of the church in its different stages. They are the true and everlasting symbols. They are found wherever the church of the Lord abides on earth. These symbols are found in the church which abides in the individual today. Our first knowl-

edge of the Word of the Lord is in quality similar to the impression which we gather of the prophets; shall we say, stern, visionary, and perhaps eccentric? A deeper study of the Lord's Word reveals to us a great system of truth, the magnificent temple of stone. When we consider and observe these truths in their application, we perceive something of the order and purpose of heaven of which the tabernacle is a sign and symbol. If we then apply these truths and the perception and realisation of heaven to the circumcision of our own hearts, we shall be able to view and understand this life in the light of heaven, and all the knowledges and facts regarding this earth and this life which we can gather will reflect the Divine, as the sun reflected in the clouds shows the rainbow. Hardly any one attains the sixth state of regeneration; but we know that the state of Eden is possible, though not in the same character as that of the Most Ancient Church. But it will be that of the New Jerusalem of which John says: "And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple thereof."

ERICH L. G. REISSNER.

CURRENT LITERATURE

"SWEDENBORG'S JOURNAL OF DREAMS."*

The student of Swedenborg's life, and of his works in the order of their production, perceives a gradual ascent of the ladder of knowledge from the material to the spiritual. At first, after the period of his education closes, he deals for some years with the material creation, following closely the line of his own special occupation of mining engineer. At this time he is interested in the development of Sweden's commerce and manufactures, and in the promotion of Sweden's educational institutions. He is a geologist, a chemist, a mineralogist, a cosmologist, and incidentally an inventor.

Later, while still pursuing his chosen vocation, he takes up questions dealing with living forms and structures. For a number of years he is engaged in a most profound investigation of the human body, its anatomy and physiology. In this period he writes those works which have been the astonishment and admiration of the world since his day,—"The Economy of the Animal Kingdom," "The Brain," "The Animal Kingdom," "The Senses," and "Generation."

When he had completed the "Animal Kingdom," a profound treatise on the functions and uses of the organs of the body, he journeyed from Sweden through portions of Germany to Holland for the purpose of publishing this work; and from Holland he subsequently journeyed to London. This was in 1743-44. As had been his custom in previous trips abroad, he kept a journal in which he jotted down incidents of the journey; but very soon during this journey his diary was changed into a record of his remarkable psychical experiences,

**Emanuel Swedenborg's Journal of Dreams* and Spiritual Experiences in the year 1744. Translated from the Swedish by Rev. C. Th. Odhner. Bryn Athyn: Academy Book Room. 1918. 108 pp., 8vo. Price, $1.00.

little else being recorded in his notes. The book under review is a translation of this "Journal" from the Swedish.

In this diary or "Journal" we find the earliest recorded spiritual or psychical experiences of Swedenborg. In fact in this book, and here only, we learn something concerning the very beginnings of the spiritual experiences which culminated in the introduction of Swedenborg as to his full consciousness into the spiritual world. The "Journal" covers about a year's time, and the recorded experiences extend over a period of at least eight months, from March to October, 1744.

The general title, "Journal of Dreams," given to it by the translator, is not in the original,—neither does it fully express what the contents are. The modern term, "psychical experiences," would be a more comprehensive and scientific designation of the book. These experiences evidently form the preliminary chapter to the things recorded in the "Spiritual Diary," the "Adversaria," and at length in the Theological Works.

At times Swedenborg has seemed both to us and to the literary world as one who almost lived out of touch with the practical world of affairs. This is far from the reality. He was a man of the world, a man of active business pursuits, and intimately associated with leading men of affairs. He also evidently had laudable ambitions in life,—ambition for fame, and for scientific and philosophic recognition. We gain glimpses of this from time to time in the book before us. In one instance after some experiences he perceived a change in his state; and he made record,

> I wondered at myself that there remained nothing of [desire] to work for my own glory, so as to have sensation thereof (n. 12).

Of another experience, he says:

> I saw a bookshop, and immediately the thought struck me that my work would have greater effect than the works of others; but I checked myself at once by the thought that one person serves another, and that our Lord has many thousand ways of preparing every one, so that every book must be left to its own merits, as a medium near or remote, according to the understanding of every one. Nevertheless the pride at once was bound to assert itself: May God control it, for the power is in His hands. (N. 78.)

Throughout the "Journal" Swedenborg describes various spiritual temptations, sometimes so severe that they produced the most profound humiliation of thought and spirit. He thereby seems to have been prepared to do the Lord's will, and to follow whithersoever the Spirit should lead.

At the present time there is great interest manifested in the psychology of dreams. Not only in his "Journal" but in many places in his Theological Works, Swedenborg explains the significance of his dreams. Freud, the psycho-analyst, gives a perverse erotic twist to all dreams, expounding them as originating from the gross sexual nature. Swedenborg reverses this, and relates his dreams mostly to the profound physiological studies he was then making. During this year he was at work on a deep study of the muscles, heart, lungs, and the senses, and other physiological investigations. In connection with these studies he elsewhere records seeing extraordinary lights, which he says were signs of the quality of his insight into the functions of the organic forms he was then investigating.

In like manner his visions and dreams were similarly interpreted. In his Theological Works he shows that women, when mentioned in the Word, signify the affections. So likewise here he discovered that the women of his dreams meant something connected with the investigation of the sciences. For instance, a queen appeared whom he describes (nn. 22, 23); and he then says:

> This has reference to that which I was then about to write and begin the Epilogue of the second part [of the "Animal Kingdom"], to which I wanted to write a preface, but there was no need of it. I acted accordingly.

Elsewhere he says:

> I saw a group of women, one of whom wrote a letter. . . . This I believe concerns what I am writing and have written,—our philosophy. (N. 27.)
>
> I saw a very handsome woman by a window where a child was playing with roses: she took me by the hand and conducted me; it signifies what I am writing, and my suffering, which should lead me, as I believe. (N. 28.)
>
> I saw Hedwig, my sister, with whom I did not wish to have anything

to do. This signifies that I must not touch the "Economy of the Animal Kingdom," but leave it alone. (N. 119.)

He dreamed of two women, of whom he says:

The two women signified that I would rather remain in philosophical studies than be in spiritual ones, as rather showed my inclination. (N. 134.)

Again he says:

All the objects of the sciences are represented to me by means of women (n. 213). . . . The loves are represented by spirits, and in fact as women (n. 252).

As just said, Swedenborg was engaged at this time in most profound physiological investigations, and his affections or loves were deeply stirred to discover the truth; and when these states of his mind were represented in dreams and visions, they were pictured objectively in forms representing the states of his affection for truth. Later still when studying the Word itself, He was given to perceive that all women and marriages mentioned in the Word are significative of spiritual states of the church. The letter of the Word indeed describes the actual facts which occurred in the historical series; but these are only media for describing corresponding spiritual states. The Word is Spiritual and Divine because it carries a spiritual lesson, not because of the historical facts narrated. Swedenborg through his opening spiritual experiences was gradually led to perceive the laws working in these correspondences.

Among his spiritual experiences were remarkable bodily states, both in dream or in vision and while awake. Among these were states of ecstasy, and bodily delights, tremors and temptations. A few examples will suffice as illustrations:

I awoke and fell asleep a number of times, and all was in answer to my thoughts, yet in such a manner that there was such a life and such a glory in the whole of it that I cannot describe the least particular, for all of it was heavenly. . . . In short I was in heaven, and heard a speech which no human tongue can utter with the life that is there or the glory and inmost delight that flow from it. Except for this I was awake, as in a heavenly ecstasy, which is also indescribable. (N. 44.)

I had also in my mind and in my body as it were a sensation of an indescribable delight, so that if it had been more intense, the body would have been as it were dissolved from the delight alone. (N. 48.)

Not only were there these delights, but also the opposite. He frequently speaks of tremors coming to him, and affecting even the body. In connection with these he in one instance mentions having a remarkable perception of the Divine presence. Thus we read:

> There came over me a powerful tremor, from the head and over the whole body, together with a resounding noise; and this occurred a number of times. I found that something holy had encompassed me. . . . [Again] a powerful tremor . . . shook me and prostrated me on my face. In the moment that I was prostrated I became wide awake, and I saw that I had been thrown down. I wondered what it meant, and I spoke as if I were awake, but still I found that the words were put into my mouth, and I said: "Oh, Thou Almighty Jesus Christ, who of Thy great mercy deignest to come to so great a sinner, make me worthy of this grace!" I kept my hands folded and I prayed, and then there came forth a hand which strongly pressed my hands. I then continued my prayer, saying, "Thou hast promised to receive in grace all sinners: Thou canst not otherwise than keep Thy words!" In the same moment I was sitting at His bosom and beheld Him face to face. It was a countenance of a holy mien, and all was such that it cannot be expressed, and also smiling, so that I believe that His countenance was such also while He lived [in the world]. (Nn. 51-54.)

Several times he describes similar experiences. In one place he says:

> Jesus Christ was presented vividly before my internal eyes, and the operation of the Holy Spirit came upon me. (N. 168.)

Again he says:

> All this, as it seems to me, signifies that I ought to employ my remaining time upon what is higher, and not write about worldly things, which are far beneath, but [write] about that which concerns the very centre of everything, and that which concerns Christ. May God be so gracious as to enlighten me further in regard to my duty, for I am still in some darkness as to whither I ought to turn. (N. 185.)

There were many other forms of these psychical experiences. We have mentioned the dreams and visions to which he gives a spiritual interpretation. At other times he speaks of experiencing double thoughts:

> I was continually in a state of combat with double thoughts, which were fighting one another (n. 118). . . . The whole day I was in

double thoughts, which tried to destroy what was spiritual as it were by contemptuous abuse, so that I found the temptation was very strong (n. 121).

At times he saw heavenly light. While writing his physiological works, for instance, he speaks of seeing extraordinary lights as confirmation of the truths which he had perceived. He also heard various sounds, as those connected with the tremors mentioned above. In one place he says:

I seemed to hear a hen cackling, as takes place at once after she has laid an egg (n. 165).

Now and then I heard a dull sound, but I do not know whence it came (n. 98).

One instance of prevision is recorded. He visits the chapel of the Moravian Brethren in London, and says:

Their chapel was represented to me three months ago, just as I afterwards saw it; and all there were dressed like clergymen (n. 202).

In this diary, written solely for his own eye, Swedenborg notes down at the time they occurred these spiritual experiences in all their variety. The dreams are of special interest on account of the signification which he gave them, pointing forward to the more spiritual interpretation of the dreams recorded in the Scriptures. The visions sometimes were seen in sleep, at other times while awake. Occasionally some things were experienced while in the presence of others, of which he says:

During all these experiences I remained in the company of all my former associates, and no one could [perceive] in me any change whatsoever (n. 80).

In one place he explains that the sensations he experienced were not felt by the bodily senses, but by the internal. He says:

This took place in a vision, when I was neither awake nor asleep, for I had all my thoughts collected. It was the interior man separated from the exterior, that sensated it (n. 210).

Through these spiritual experiences Swedenborg's spiritual senses were gradually opened to perceive the realities of the spiritual world; at first in dreams and visions of the night,

at length in visions while wide awake, and in states between wakefulness and sleep. He also heard sounds and felt sensations not produced by external objects, but, as he explains, perceived by the internal separated from the external. In all these experiences there is a large body of facts which must be of extreme interest to the student of psychical research; but they are of still greater interest to the student of Swedenborg's psychological teachings. Swedenborg had the personal experiences himself that formed the basis of his teaching. When we proceed still further, and gather a knowledge of the things recorded in the "Adversaria," the "Spiritual Diary," and the Theological Works, we learn that Swedenborg's teaching concerning the myriad psychological subjects he deals with, are all based on actual knowledge derived from personal experience. Swedenborg's psychology is not merely theoretical, but is thoroughly based on experience. In the "Adversaria" and other works he frequently says, "I know this because I have experienced it hundreds or thousands of times." "The Journal of Dreams" links up with the other works in which his experiences are recorded; but this work is of especial importance to us because it opens up some of Swedenborg's earliest psychic experiences. It shows how his understanding of these phenomena was gradually developed. It shows that the experiences belong not to the physical, but to the spiritual or psychical plane. Even where there was a physical effect, as in the tremors on prostration of the body, the cause was spiritual, flowing from a spiritual presence, affecting his spiritual nature, and through that producing the effect on the body. The sounds heard were also perceived by the internal hearing, not through the external ear. Through these experiences Swedenborg deduced his explanation of these phenomena and later applied his principles to the psychical phenomena of the Bible.

We cannot estimate the true value of this "Journal of Dreams" and of the spiritual experiences it records, unless we are able to place it in the series to which it belongs; but when we know that series, we can utilize it in gaining a fuller and clearer insight into the preparation of Swedenborg for his final crowning work in theological lines.

The Word of God from beginning to end is a most marvellous record of psychical phenomena and experiences. How shall we understand them? The record gives the facts without explaining them. At first the church accepted them on faith without understanding. Later the church, affected by rationalism, has inclined to view them as the result of superstition, or as mere inventions. Still later Psychical Research has restored a belief in them as facts; but there is yet lacking a clear cut understanding of their nature. We believe that Swedenborg was given personally a most wonderful variety of psychical experiences, by which he gained a correct insight into the nature of these remarkable phenomena. Through them he was enabled to give a rational interpretation and understanding of these phenomena of the Bible hitherto not understood. Because not understood they have been a source of much scepticism and infidelity.

Viewing this private "Journal" of Swedenborg's experiences in this light, we cannot but welcome it as a means by which the student can more fully and clearly comprehend the preparation of Swedenborg for his crowning work of unfolding the true meaning and the spiritual sense of the Scriptures, a work which it would have been impossible to do without a true understanding of the psychical phenomena recorded in its pages.

JOHN WHITEHEAD.

"PEARLS OF GREAT PRICE."*

IN binding and typing Rev. Mr. King's new book is an attractive little volume of 386 pages. It consists of explanations of the spiritual sense of the International Sunday School Lessons covering the period from October, 1917, to October, 1918. The lessons for that period include forty-four distinct titles; and hence there is a like number of chapters in this volume. Only ten of these chapters treat of Old Testament subjects, relating to the Captivity of the Jews and the restora-

*_Pearls of Great Price._ By THOMAS A. KING. Minneapolis, Minn.: The Nunc Licet Press. 1918. 386 pp., 16mo. Cloth, $1.00.

tion under Nehemiah; while the remaining thirty-four are all explanations and illustrations of events in the life of our Lord.

The scope and aim of these chapters is best stated in the author's own words: viz., "to unfold in a simple and direct way the spiritual sense of the leading features of each lesson in its application to the work of personal regeneration." What he means by "the spiritual sense" is well summed up in this further statement:

> [It treats] primarily of the Lord, His coming into the world, the Glorification of His Humanity, and His presence with man in His divine Humanity; and secondarily of the reformation and regeneration of the human soul. The literal sense presents a series of divinely selected pictures of these two processes—the Glorification of the Lord and the Regeneration of Man. This is true of every inspired book of the Old and New Testaments. The life of our Lord as recorded in the four Gospels, while actual and real, was the revelation, in symbols, of His life as He now lives it over again in the regeneration of those who believe in and follow Him. . . . The purpose of this volume is to furnish illustrations of these great truths.

The majority of the readers of THE NEW-CHURCH REVIEW are familiar with Mr. King's lucid explanations of the spiritual sense of the Word, and his forceful application of the higher truth to the daily needs of regenerating men and women. To commend his work here with fulsome praise would be like an attempt to add lustre to a jewel already bright. For there, indeed, is the very secret of our brother's success in interpreting the Word of God for human souls; it is because his mind, jewel-like, reflects the heavenly rays of truth and love which are given him from above. And in the last analysis, it is the great love in his heart, or in the heart of any minister and messenger of God, that imparts that jewel-like quality to his mind. It is the love of helping and saving souls, the love of campaigning with them, as it were, through every phase of the struggle and battle of life, on the chance of reaching them in the hour of need, and of bringing them something of the Lord's own clear, refreshing truth, something of His warming love and mercy. Therefore the true minister must be at one and the same time not only a spiritual shepherd, but also a spiritual Red Cross man and an army chaplain all combined in

one. To him, whether he writes or preaches, his audience does not consist of a group of cold intellects, but of human hearts throbbing with thoughts and feelings of many kinds, and struggling, like himself, with the work of regeneration. To him, they are not merely so many persons: they are his "beloved."

Such is the spirit that animates the author of "Pearls of Great Price," and that gives his little book its quality of excellence. Along with the element of warm affection that runs through it like a "ribband of blue," there is plenty of strong, clear statement of doctrinal truth, especially relating to the Lord's Church and to men's life in the Church. And the author does not hesitate to tell his readers plainly that by "the Church" he means the New Christian Church meant by the New Jerusalem in the Apocalypse, a Church "which opened to men a degree of truth and the possibility of a life transcending the apostolic age" (p. 20). He dwells with repeated emphasis also on the "great truth of God incarnate" and "the worship of the Lord Jesus Christ as the visible God in whom is the invisible." In connection with this doctrine concerning the Lord and the subject of the Trinity one will have to go far to find a better statement of the truth and falsity in that subject than is to be found in pages 318-320 of Mr. King's book.

In the way of adverse critical comment, little or none is needed here. Slight differences of opinion might exist as to a few of Mr. King's interpretations. For example, he designates "the days of Abraham" (Gen. xxvi.) as typifying the Apostolic Church. While there is undoubtedly a certain parallelism between that Church and the Abrahamic period, it is questionable whether such interpretation can safely or usefully be carried out in any detail. The classic refuge of the reviewer is here again, as often: "Even good Homer nods sometimes." That saying is recalled when one reads (on p. 182) that "the daughter of the ruler [Jairus] stands for the affection of goodness in the *external* mind. This affection cannot be made active until the more *interior* affection represented by the woman [healed of the issue of blood] is restored." Other

authorities in interpreting this passage in Mark v. have always regarded the young girl raised up by the Lord in the inner chamber of her home as representing the more tender and interior affection.

As a whole, however, Mr. King's book is most highly to be commended to all who are earnestly seeking the pearl of great price; that is, the knowledge and experience of the Lord's power to save.

C. G. HUBBELL.

"THE EVANGEL OF A TRULY RATIONAL FAITH."*

THE author of the little book now before us prepared it as a means for making known among the Portuguese speaking people of his home-land, Brazil, the good news of the Second Coming of the Lord, and the ushering in of a New Age with its own New Church, to which all who will heed the summons are invited. Though but recently published, about one thousand copies of the Portuguese edition have already been put into circulation; and it is naturally hoped that the present English edition will also reach a considerable body of readers. The contents of the book, however, show that it is addressed primarily to people living in a Roman Catholic atmosphere; and therefore it is perhaps questionable whether the English translation will be as effective as the Portuguese original, though it at times should serve a need in this country perhaps better than any other collateral production.

The little volume is not a brief statement of the doctrine of the New Church, but an affirmation that the Second Coming of the Lord has taken place, that the Last Judgment has been executed, and that a New Age has been instituted. The argument presented is mainly that of the spiritual interpretation of familiar passages of the Word bearing upon these subjects.

*_The Evangel of a Truly Rational Faith_; An invitation to the New Jerusalem, the True Christian Church. By LEVINDO CASTRO DE LA FAYETTE. Translated from the Portuguese with minor adaptations by E. E. Iungerich. Bryn Athyn, Pa.: Academy Book Room. 1918. 75 pp., 16 mo. Paper, 25 cents; cloth, 75 cents.

The tone of personal address is maintained throughout by the occasional use of the vocative, "Friends." Specific reference to the present war will presumably have to be somewhat modified in future editions of the work.

A concise statement (p. 66) of the historic development of the practices, assumptions, and dogmas of the Roman Catholic Church, is of especial interest. Of course, it is definitely stated that that Church, as well as the Reformed Church generally, is spiritually dead.

The translator's remarks about the author, and how he became a missionary of the New Church, inform us that while in Paris in his thirty-fifth year (he is now sixty) he was accustomed to make use of the Bibliothèque Nationale; and that one morning in November, 1892, when at the library and uncertain what book to ask for, he heard clearly enunciated to his inward ear the words, "Demandez Swedenborg." As soon as his astonishment would let him, he made this request of the librarian, who forthwith supplied him with the first volume of the "Arcana Cœlestia" in Latin. In the words of Mr. Iungerich: "Here was the pearl of great price to reward his years of searching." Not long after this incident he decided to become the evangelist of the New Jerusalem in his native land, to which he consequently returned within the year. Since then he has been the means of bringing about fifty families, numbering some two hundred souls, into the New Church.

We are not told to what extent the author was acquainted with the name and claims of Swedenborg before this remarkable incident; but the fact that he had been associating with a group of investigators of the effect of mesmerism, suspended breathing, and fasting, upon the development of psychic susceptibility, implies that a casual knowledge of Swedenborg may already have been his; in other words, it does not seem likely that the name of Swedenborg was wholly unknown to him when it smote upon his inward ear.

B. A. Whittemore.

"THY SON LIVETH."*

Whether this little volume is truth or fiction does not clearly appear. It seems to be left for the reader to suppose that it is truth, for it is represented as a real experience of a mother whose son has fallen in action at the front, and passing into the consciousness of the other world is assigned to duty in ministering to those who are left behind on the battlefields of this world. It is a familiar teaching of the Bible, extensively unfolded and explained in the New Church, but applied by the author in a way that is novel and interesting, although somewhat questionable on the material side. For instance, we read,

> The fighting has swung back to about the place where I fell. Think of me as doing a man's part still, right in the battle. We do not fight. We form the relief division and bring comfort and aid to the wounded. Many of the soldiers see us; that does not mean, always, that they are dying men. They seem to have supernormal vision. I do not like that word, but let it go. (p. 56.)

> I have not met any relatives. You know we are still on earth. Some of the boys who have folks in far places get leave to go and see them. But I feel that my job is right here. A while ago I lifted up a wounded color-bearer, and together we kept the flag from touching the ground. That seemed to be his main idea. I held him until relief came, and promised to wait in case he should come west. But he is to recover. A girl from the Red Cross hospital was working alone, plucky as any one, regardless of the fact that a counter charge of glorious furies in horizon blue had cut her off from her friends. A shell struck her; and later she let me guide her into the Quiet. (pp. 56-7.)

He also tells of protecting a young soldier in battle by keeping him jumping out of the paths of missiles because he had yet an important work to do on earth before his time to go into his work in the other world. So the Scriptures teach that "He shall give His angels charge over us lest we dash the foot against a stone." But we have been accustomed to think of these angelic ministrations as somewhat more remote and hidden,—through the mind. And perhaps the author means this.

**Thy Son Liveth: Message of a Soldier to his Mother.* Anonymous. Boston: Little, Brown and Company. 1918. 90 pp., 12mo. Boards, 75 cents net.

There is one reference to Swedenborg as an authority in such matters, showing the author's acquaintance with his writings. And evidently the intention is to describe the experiences of one in the "first state" after death, when the thoughts and feelings continue as they have been in this world. Hence, the first impressions are continually being revised. At first the spiritual world seems to him to be less substantial, or more refined and tenuous than the natural. He speaks of his body as "tenuous, composed like clouds, not needing food and sleep, and not seen by those on earth with whom he comes and goes"; but later he learns the reverse of all this, except as to earthly invisibility. Perhaps we are to understand what is said of reincarnation in this way, but it is referred to as of frequent occurrence; and as no correction of the error appears, we conclude that the author accepts it and wishes to teach it. Of course it is contrary to the teachings of Swedenborg. But many other things found in the book are quite in accord with them. Spiritual marriage is explained with considerable fulness as the universal condition of heavenly life. And the hero finds his spiritual mate advanced far beyond his own present stage of advancement. Thought of her, however, with a desire to see her, brings an interior perception of her face and of her hidden presence with him; but the meeting and marriage await his coming to his own beyond, in heaven, where the book does not follow. Death is spoken of as the easiest thing in life. "The soul leaves the body as a boy jumps out of a school door. That is suddenly, and with joy." This is not like the sweet sleep of the soul in the care of the angels of the resurrection, as described by Swedenborg; but it is more like the awakening in the world of spirits afterwards, when one returns to the state of mind in which he was when he fell into that sleep. Death is made easy by the ministry of angels, we know. And this appears to be the meaning of our author going on to describe how much is done on the spiritual side of it. "For every boy that is hurt or terrified there is a spiritual comforter." To ease the hurt of gun wounds is the special work of our hero, and he says,

> Christ walks among the wounded continually. The dying see Him,

and the hurt are healed by His hand. Many have told me, and several times I have felt Him near. Once, for a moment, I saw Him. (p. 80.)

And awakening on the other side of death friends in abundance are ever at hand to guide and minister to every need. But the grief of the bereaved who are left behind is the great concern of the book. Indeed, the messages from the son are given to the mother not only to comfort her, but also, through her, to reach the multitudes of other mothers and friends who have given the dead of the battlefields to the world's great need of defence from the destroyer. And it would seem that the book will fulfil its mission in some measure, for surely it is comforting to thus be helped to think concretely of immortality, and the kind of life that awaits us there, and into which so many have entered through the horrors of this war. If by reading this little book some may be led to Swedenborg's writings for larger and more definite knowledge of the life beyond, it will perform a blessed mission in comforting those that mourn.

While reading the book we have a feeling that the anonymous author is probably the one who wrote another similar volume entitled "Behind the Veil," also published anonymously by Little, Brown and Company—a few years ago. If so, the method by which communications were made by the son to the mother may be a part of the fiction. At first, they are said to have come by a dismantled wireless telegraph instrument, and afterwards by automatic writing, so called. But the son eagerly explains several times that the material instrumentality is unimportant, and unnecessary, as the communication really is by thought transferrence in the spiritual world. An officer leading his company suddenly ordered, "right about face," saying he had received orders to return. We read on,

How he got the orders puzzled me. There were no messengers or mechanical means like telephones or wireless. But it seems we acquire the ability to hear anything addressed to us, personally, through any amount of space. That is how you reach us. *And what we are trying to do now is to have you hear us as well as we hear you.* . . . I wish you would read Swedenborg again, and compare what he says with what I am able to tell you. (p. 50.)

Swedenborg explains the speech of angels with one another and also with men quite fully in his work on "Heaven and Hell." And he warns us, in that connection, of the dangers of *seeking* intercourse with those in the other world, lest we be victimized by disorderly and deceitful spirits who may then get hold of us.

H. Clinton Hay.

"REALITY AND TRUTH."*

This is a sorely disappointing book. The first few pages promise much satisfaction, but after the usual preliminaries the discussions become wearisome and pointless. It seems incredible that a man should undertake the task of discussing Reality and Truth at this stage of philosophical achievement with so little genuine philosophical interest and equipment. In fact the book might well have been written in the days of mediæval scholasticism; the vocabulary and the type of argument strongly suggest the conventional scholastic education of an inferior grade.

The promise of the title page is "a critical and constructive essay" on knowledge and truth. One would naturally and reasonably expect some acquaintance on the part of the author with modern discussions of the nature of truth and reality; but neither James nor Royce are even named in the index. One of the characteristics of modern philosophical reflection and exposition is a fair degree of competence in advanced logic and mathematics; but we have no hint that such a man as Bertrand Russell has illuminated these fields. He mentions, of course, Locke, Berkeley, and Hume; but curiously enough, and perhaps appropriately, he ignores Leibnitz. Bergson alone among moderns receives attention; while three labored chapters are devoted to Kant as if he were the *fons et origo*

* *Reality and Truth;* A Critical and Constructive Essay concerning Knowledge, Certainty, and Truth. By John G. Vance, M. A. (Cantab.), Ph. D. (Lov.), Professor of Philosophy at Old Hall. New York: Longmans, Green & Co. 1917. 344 pp., 12mo. $2.50 net.

of modern philosophy, the arch idealist who had to be cleared out of the way of critical realism.

The first five chapters deal respectively with "The Realism of Plain Men," "Scepticism," "Dogmatism," "Descartes and the Critical Method," "Rational Doubt and Its Results." Though our interest and confidence wane as we proceed, this is the best part of the book; and this part is enough to show that the author has never been through the mill of criticism, that his arguments are all cases of *Petitio Principii,* and that he is in fact an uncritical scholastic dogmatist.

The next two chapters on "The Existence of the Real World" and "Our Grasp of Reality," suffice to convince the reader that he is not being conducted into serious philosophical discussion at all, but is merely watching a game of verbalistic realism or realistic verbalism. That the author is metaphysically a pure and simple naive realist is obvious in his treatment of the principle of causality; recent critical discussions of this principle seem to have escaped him altogether. His argument amounts to saying that change of any kind whatsoever must have a cause; and his whole subsequent procedure rests upon the hypostatized notion of cause as held by ordinary common-sense. It never seems to occur to him to ask how the notion of cause helps in the least to explain change; still less does he seem capable of asking what it means to say change implies a cause, or that the cause produces the change. His use of the word "cause" is an example of his way of taking a certain term as ultimate, and his prompt indifference as to what meaning the term may have, or whether it has any meaning whatever. The author's epistemology is likewise dependent upon this notion of cause; and his explanation of sense-perception follows from it.

If the author had ever read Berkeley, he should have been able to make a better book; but to ignore Leibnitz, Royce, James, and Russell, not to mention others, was to shirk his task inexcusably. To the student for whom the quest of truth is an epistemological and a metaphysical interest, we would say that it would be a waste of his time to give this book a serious reading.

Lewis F. Hite.

"THE NEW REVELATION."*

From the "Adventures of Sherlock Holmes" to a "New Revelation" seems a long way for Sir Arthur Conan Doyle to have journeyed, until we understand that his "new revelation" is in effect a declaration of his belief in spiritism. The testimony of spiritism in recent years he feels to be supremely important,—important enough to be considered as "a new revelation," offering "testimony so strong that no other religious movement in the world can put forward anything to compare with it."

We are interested in this book of 1918, not as a contribution to such facts as are offered in "Raymond," "Thy Son Liveth," and other books of a similar nature, but as a statement from a man whose detective stories delighted the world. These are great stories of their kind, wonderful stories in the analysis of seemingly unimportant facts; and we are interested therefore in anything from the pen of "Dr. Watson."

While the interest of this new book lies chiefly in his personality, yet for the New-Churchmen it has a value of another kind. That value is the importance he attaches to a trustworthy presentation of the facts concerning the other life. If the interesting, but relatively trivial, accounts of the future life which modern spiritism suggests to human attention are to be considered of such importance, what are we to think of Swedenborg's disclosures concerning the other life, wherein in orderly form he presents as scientific discoverer of an unknown country its detailed characteristics with which through long years of exploration he has become intimately acquainted? How can men attach such importance to the results of spiritism, when they have at hand in any library such a book as "Heaven and Hell"?

Sir Arthur Conan Doyle nowhere refers to Swedenborg, from whom most spiritists admit they have gained much. He does refer to many of the important men in modern life, like Lodge, Wallace, Crookes, Flammarion, who have declared

**The New Revelation.* By ARTHUR CONAN DOYLE. New York: George H. Doran & Co. 143 pp., 12mo. $1.00 net.

their belief in the reliability of psychic phenomena, and he does see through the charlatanism of professional spiritism; yet he declares that theories of fraud and delusion will not meet the evidence. He declares that in spite of all this "there remains a great solid core in this movement which is infinitely nearer to positive proof than any other religious development with which I am acquainted." To my way of thinking, Sir Arthur Conan Doyle is in a state of mind which would make him open to the true new revelation of truth disclosed through Swedenborg, whose proof is its self-evident veracity and rationality and agreement with all true science and religion. Doubtless there are myriads of others in the same state of mind. The slowness of the collective human mind, thirsting for knowledge of spiritual subjects, to recognize that a great ocean of spiritual truth lies open to it and near at hand, need not puzzle us if we remember how slowly it advances in the recognition of material, economic and social truths, and then in their application.

WALTER B. MURRAY.

"THE NEW DEATH"*

THE great value of this fine little book, "The New Death," lies in the contrast which it presents between the old idea of death and the new. The new idea approaches that of the New Church, but does not reach it. It does go, however, to the threshold of the other life with the assurance that death will mean no interruption of human activity and progress. And it awakens an enthusiasm of belief in immortality and of courage in meeting the "great adventure," as it calls the passing on, — "the going west" of the soldier. Indeed, it draws its lessons very delightfully from the experiences and writings of young soldiers such as Donald Hankey, Coningsby Dawson and Gilbert Murray, and from the soldier poets, such as Alan Seeger, Rupert Brooke, and Winifred Letts. It

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* *The New Death.* By Winifred Kirkland. Boston: Houghton Mifflin Company. 1918. 173 pp., 12mo. Cloth, $1.25 net.

marks the great and almost sudden change of thought and feeling towards death occasioned by the great war. This is finely expressed by a young American, only a junior in college, thus quoted:

> I feared the lonely dead, and turned away
> From thoughts of somber death and endless night;
> Thus, through the dismal hours I longed for light
> To drive my utter hopelessness away.
>
> But now my nights are filled with flowered dreams
> Of singing warriors beautiful and young;
> Strong men and boys within whose eyes there gleams
> The triumph songs of worlds unknown, unsung;
> Grim death has vanished, leaving in its stead
> The shining glory of the living dead.

The religion of the trenches is discussed. It is shown that this belief in immortality carries with it a belief in God, and lifts the mind out of materialism into spiritual purposes. Indeed, it leads to the realization that the war has been that of spirit against matter; for our soldiers fought for spiritual principles that were of more value than material existence, therefore they were ready to lay down their lives. Our men fought because they believed war to be wrong; the Germans fought because they believed it to be right. The essential difference is from belief in immortality on the one hand to the absence of it on the other. "If death is extinction, then force is the law for a material world; if death is a portal, then kindness is the law for a spiritual world." The practical conclusion appears in the following:

> If the highest ideals now being shaped in the trenches can be used to inspire the emergent future, one of their finest results will be introducing into civilian existence the inspiration hitherto allowed only to army life. The enlisted man is swept to high enthusiasm as he tests the worth of discipline, of democracy, of comradeship in purpose and in mutual helpfulness, but he turns to us in ironic protest that to obtain these benefits he is forced to go forth and kill his fellowman. . . . Our soldiers know how light a thing is dying, but how terrible a thing is killing; and with this knowledge they will try to incorporate into civil life the high devotion of the army.

H. CLINTON HAY.

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(*From the Author's Introduction, page 5.*)

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